

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

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16 Pt. BASKERVILLE

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$\frac{1}{4}$ $\frac{1}{2}$ $\frac{3}{4}$ % / | . . . ◇ .

Wherof
synecdoch
commeth.

As it is writte Deut. xxi. of y^e cōmyng to
y^e lecture or reading of y^e lawe: it appeareth
y^e those childrē did come, which did alredy
begyn to understand, what was red. ¶ **Q.**
What is this figure Synecdoche, or from
whens doth it come? ¶ **A.** Synecdoche,
is compounded of Syn, ek, and Decho
me. As yf a man should saye: Whē I do
take an wholl bodye, I do understande
some thinge a parte, or by it selfe of those
thinges, y^e are together comprehended in
y^e same body. It maye in laten be called
comprehensio, howbeit it agreeth not all
together wth y^e Breke word. But what do
we strue for y^e word? Tell me now, haue
these things y^e we haue reasoned vpon he
therto, satisfied the? ¶ **A.** I haue nothing
to say against so manifest scriptures. Nor
it is not decent y^e a man shuld repugne a
gaynst y^e truthe. I would that thou
shuldest take vntime obiections
although, thei did procede
from an ignorance
person, which yet
coueteth to be taught
and instructed.

Imprynted at W

ter by Iohn Okewen

ANNO. DO. 1557

Cum privilegio ad imprim

An Exposition

on vpon the. 23. psalme of

Dauid full of frutesfull and com

fortable doctrine, witten to the Ci

tye of London by John Hooper,

bishop of Glouceter and Worcester,

and holye Martyr of

God for the testimo

ny of his

truth.

Wherunto is annexed an Apology

of his, agaynst such as reported

that he cursed Quene Mary,

wyth certayne Godlye

and comfortable let

ters in the

ende.

Prouer. ii

By the blessinge of the righteous

the cytye prospereth: But when

the vngodly haue the rule

it decayeth.

Anno. 1562.

1731



TO the fayethfull and
liuely members of our sauour
Jesus Chzist, inhabytngs the citty of
London, grace and peace from the
beauenlye father throughe
our lord Jesus Chzist.

Youre fayeth and firme hope of
eternall life (dearelye beloued)
whych of longe time ye haue
learned and throughe perswa
ded your selues in, by the truth & vn
fallible verity of the beauenly word,
sealed with Chzistes moost pzeious
blood, is very sore and daungerously
assaulted, and by all meanes possible
attempted to be taken from you, that
ye shuld haue no lōger credit to gods
truth but beleue mans lies, no more
to haue saluation by Chzist y once dy
ed, & offered him selfe once for all for
syn, but y ye must beleue nowe your
saluatiō in Chzist many times offred
by wycked men every day in the ab
ominable masse, to y better conculca
tion & opzessing of Chzistes death, as y

A. iii.

Wtc.

2
The pface to

wycked Pope and his adherentes
woulde perswade you, and not as
Christ youre saviour hath taughte
you. But this sodayne and miserable
change from the truth unto falshood
and from God and Christe to the de-
uill and Antichriste, doubtesse co-
meth of god for our manifold synnes
towards the heauenlye father our
shepheard, that taughte vs a longe
tyme with his blessed word, and we
were neither thankfull for it, nor yet
put our truste in him, as in one that
onelye coulde saue and defende his
owne word: but we thought in our
foolysheenesse that the worlde was so
much and so many wayes with the
word of God, that euen by mannes
strength it myghte haue bene defen-
ded: where as the truthe of Goodes
word is permanente and neuer fay-
leth saying, cursed be they that make
fleshe theyr defence and shylde. For
as kynge Dauid when God hadde
brought him to possesse his kingdom
peaceablye, sayde (lyke a foole as he
was) I shall neuer be moze vnquere-
ted

ted, but yet the Lord turned his face
from him, and he found straight way
such an alteration as he neuer found
before, wyth increase of new daun-
gers more troublous the euer he had
before: euen likewise when god had
geuen vs a blessed and holyc kyng,
and suche maiestates (although they
were synners) as wyshed the gloze
of God onely to be preferred by true
doctrin: we lyke carnal men thought
our selues so sure, and so stablished,
that it had not bene possible to haue
seene suche a pittious and myserable
change, and the truthe of Goddes
worde oppressed as we see at this pre-
sente daye. But we be most worthe-
ly punished, and euen the same wates
that we offeded. We put our trust in
fleshe, and where as Gods spirite in
fleshe dwelled, as in oure holyc and
blessed kyng departed Edward the
syxte (who is deade in the fleshe,
and hys holy soule resteth wyth the
heauenlye father in loyes for euer)
he is taken from vs now and can not
healpe vs, and suche as in hys tyme,

A. lili.

seemed

The p[re]face to

semed muche to founoure the glozy of
God, are become Goddes enemyes,
and can both beare other to p[ro]ceede
against the glozy of God, and also
sette foo[er]the the same them selues as
muche as they maye: So that suche
spirituall and Godlye personnes as
soughte in the fleshe Gods glozy, are
taken from vs, or els in suche case as
they can do no good. And suche fleshe
as folowed and loued God in the sy-
ght of the wo[or]lde, and hadde greatz
bauntage by his wo[or]de, are become
hys very enemyes, and not only his,
but also enemyes too hys members.
But yet as kynge Dauid knewe his
foolysh foly and wyth repentaunce
repented and found grace: So it may
please God to geue vs of his grace
and holy spirit, to amende oure faul-
tes in the lyke offences, and helpe vs
as he did him. But doubtlesse greate
is oure iniquitye. For there was ne-
uer so greate abhominacion redde of
and so quickly to p[re]uail, as this ab-
hominacion of the wicked masse hath
p[re]uailed in England. And al Chri-
sten

Men men know that the Turkes and
berthen neither haue no2 yet had euer
any so sensible knowen, and many
felt an idoll.

Wherefoze that almightye God
of his mercede maye p̄serue his peo-
ple in thys noble citye of London, I
haue w̄ritten vpon this. 23. psalme of
kinge Dauid, to aduertise men how
thei shal be ware of heresies and false
doctryn, and so to lyue to his honour
and gloze. And I know (dearly be-
loued) that these godly people which
seke Gods honour, and all other that
wythe them well, be accompted the
quenes enemyes, although we day-
lye pray for her grace & neuer thinke
her harme: But we must be content
to suffer slander, and geue god than-
kes for them. Nevertheless this is out
of doubte, that the quenes highnesse
hath no auctorite to compell any man
to beleue anye thinge contrary too
Gods worde, neyther maye the sub-
iecte geue her grace that obedience:
in case he do his soule is losse for euer

A. b.

Dur.

The pface.

**Dure bodyes , goodes and lyues be
at her hyghnesse commaundement,
and she shall haue them as of true
subiectes : but the soule of man
for religion is bounde too
none but vntoo God
and hys holys
woorde.**

(.:..)

¶ The argumente of matter
whiche the prophet chesely en-
treateth of in this
psalme.



I should seme by the
meruailous and won-
derfull description and
settyngge sooths of al-
myghtye God, by the
prophet & king David
in this psalme, that he was inflamed
wyth the holye ghoſte beinge deli-
uered frome all his enemyes, to de-
clare vnto all the worlde how sayth-
full and myghtye a defender and ke-
per God is of as manye as put theyr
trust in hym. He was in great daun-
ger, and specially in the warres that
hee made agaynst the Ammonytes,
the euente and successe whereof it
seemeth by the. 20. psalme his sub-
iectes greatelye feared. Wherefore
they commended theyr kyng (as true
subiectes alwayes vse) wyth earnest
prayer vnto God. And that battayle
A. b. and

and manye other daungers moze ended (wherin the Godly kynge found alwayes the protection and defence of the heauenlye father ready and at hand) now Beinge at rest, he would haue thys mercyfull defence of God knowne to all others, that as he in al his aduersities put his trust in the Lord, and had the ouerhand of al his enemyes: euen so by hys example all other menne should learne too do the same, and assure them selues to find (as he found) the Lorde of heauen to be the succour and defence of the troubled, and theyr keeper from al euill.

And because the hearers and readers of thys his mooste dyuine and Godly hymne, should the better vnderstande the same, and the sooner take credit therof in the hart, he calleth the heauenly father (the God of all consolation) in thys psalme, a shepheard or heardman feedinge hys flocke, and the people, wyth hym selfe he calleth sheepe pastured and fedde by the shephearde. And by these

An exposition vppon

these two meanes, as by a most con-
uenient allegory or translation mete
for the purpose, from the office of a
shepherd and the nature of shepe, he
setteth out meruaylously the safegard
of man by Goddes prouidence, and
good will towards man. And in the
same allegory or translation he oc-
cupyeth the foure fyrst verses of this
psalme. In the fyrst verse, and so to
the ende of the psalme he declareth
Oyll one matter and argumente of
gods defence towards man, and how
man is preserved. But yet it seemeth
that he expresth the same by other
wordes, and by an other translation,
shewing the nature of God almighty
in feeding and nourishing of man
vnder the name of a Lorde or kynge
that hath prepared a table and plene-
ty of meates to feede the hongry and
nedye, and setteth forth man poore
and desyrtute of consolation and ne-
cessary helpe, vnder the name of ge-
stes and bydden folkes too a kynges
table, where is plentye of all things
ne-

necessarie, not onely to satisfy hon-
ger, and to quenche thurst, but al-
so to expell and remoue them, that
the poore manne shall neuer hunger
nor thurst agayne: And not onely
that, but also for ever worlde with-
oute ende, thys poore manne shall
dwell and inherete, by the mercy of
hys heauenlye kyng, the loyes e-
uerlastinge. And thys laste transla-
tion or allegorie is in manner not
onely a repetytion of the fyrste in
other wordes, but also a de-
claration, and more plaine
openings of the prophets
mynde, what he mea-
neth in thys ccle-
stiall hymne.

(...)

**The texte of
the psalme.**

**The partes of the
psalme.**

**The Lorde see,
deth me &c.**

**1. Who it is that bathe the
cure and charge of mannes
lyfe and saluation.**

**In pleasaunte
pastures.**

**2. Wherin the lyfe and sal-
uatyon of manne consys-
teth,**

**He shal conuert
my soule.**

**3. Howe man is broughte to
the knowledge of lyfe and
saluation.**

**For his names
sake.**

**4. Wherefore man is brou-
ghte too lyfe and saluaty-
on.**

**Althoughe I
walke throughe
the valley.**

**5. What trouble maye hap-
pen too suche as haue lyfe
and saluation.**

**For thou arte
wyth me.**

**6. Whereby the trouble of
Goddess people is ouer-
come.**

**I wyll dwell in
the house of the
Lorde.**

**7. What the ende of Gods
troubled and afflicted peo-
ple shall be.**

The

The first part of the psalme.

1. Who it is that hath the cure and charge of mannes life and saluation.

The Texte.

The Lord feedeth me and I shall want nothinge.

The explanzation.

King David saith the lord feedeth him: wherfore he can lack nothing to liue a vertuous and Godlye lyfe. In this first parte some thynges are to be consydered. First of God that feedeth, and nexte of man that is fedde. God that feedeth David calleth by the name of a shepheard, and his people he calleth by the name of sheepe. By this name of a shepheard the prophete openeth and discloseth the nature of God to all his miserable and lost creatures, that he is contente not onely to wish and desire manne that is losse, to be founde and restored agayne, but also doth seke and trauayle to restore and bryng him home agayne: As it is written in Esay the porphet, he shall

Es. 40.

A. 1.

ga

Ezech. 34.

Jere. 31.

Joan. 10.

gather together his lambs in his
arme. And in Ezechiel the prophet
the lord sayth, behold I will requyre
my flocke of the shepheardes. &c.
And I will deliuer my flocke from
theyr mouthe, and they shall be no
more their meate, for thus sayth the
Lorde: beholde I will searche out
my shepe, and will visit them as a
shephearde doeth visite his shepe,
when he is in the myddes of his scat-
tered shepe, so will I visit my shepe
and deliuer them from all places
where as they haue bene scattered. &c.
And Jeremy the prophet in the same
sorte declareth the nature of God to-
wards the losse flocke, saying: he that
desperded Israel shall gather him to-
gether agayne and keepe him as the
shephearde kepeth his flocke. Christ
our sauiour nameth him selfe a good
shephearde, and sayeth that he was
sent to call such as were not shepe of
the other marke & signe in y^e world, to
be his shepe. This nature of the hea-
uenly father saw kinge Dauid, when
he said at the beginninge of this bea-
uett.

uently hymne: The lord feedeth me &c.

When he is assured of Gods mercifull nature that seeketh the lost shepe, he openeth farther the nature of god, what he wil do wth the shepe, which he findeth: seade hym sayth the prophet Dauid, and putteth him selfe for an example. Here is the mercye of the great shepheards farther declared, that he killeth not his shepe, robbeith them not, but feedeth and nourisheth them. Of this speaketh the prophet Ezechiel in the parson of almightye Ezech. 34. God: I my selfe wyl feede my shepe and make that they shal rest quietly, saith the Lorde God. That whiche is lost I wil seeke, such as go astray I wyl bringe agayn, such as be wounded I wyl binde vp, such as be weake I wil make strong, but such as be fat & strong those wil I roote out, & I wil feede my shepe in reason & iudgemēt. And the great shepeherd Christ saith, Joh. 10. Whether his shepe go in or oute they shal finde pasture.

After that this kynge hath opened in this hymne, y^e Gods nature is not

All,

one

An exposition vppon

Joan. 10. 4. 6

onelye to seeke the losse shepe, but al
so when he hath founde him to feede
him, then he addeth in his hymne,
after what sorte hee feedethe hym:
So that I shall lacke nothinge, saith
the prophete. Heare is the declaring
of the greate shepheardes pasture,
wherewith he feedethe the flocke of
his pasture. Christe expretheth the
same wonderfullie in the openinge
of hys offyce and doctryne vntoo the
worlde in Sayncte John sayinge: I
came that they mighte haue lyfe and
haue it mooste aboundauntelye. And
talkinge with the pooze woman of
Samaria tolde her that the drinke
he woulde geue her shoulde be water
of life. And to y capernattes he said y
meat which he wold geue them shuld
worke eternall saluation. As theese
properties be in God the shepherd,
(as the prophete hath marked) euen in
the lyke sorte be the contrarye condi-
cions in man the sheepe he speakethe
of. For as the nature of God is too
seeke, so is the nature of man to go a
straye, As the prophete saith: I haue
Araido

The. xxiii. psalme.

strayed like a wandring sheepe. And psal. 119.
even so doeth Esaye write of al man Esa. 53.
kynde: All we haue erred (sayeth he)
as sheepe goinge a straye. Christ our
saulour also in sainte Mathewe doth Mat. 9.
bewayle the people of the world that
stray as shepe that had no shepeherd.
Saint Peter likewise sayth vnto his 1. Pet. 2.
cuntremen that he wyreth vnto, ye
were as shepe that went a straye, but
ye be conuerted now vnto the shepe-
hearde and pastoure of your soules.
And as the nature of man is to stray 3. regu. 22.
from God, so is it likewise to feede
vppon all vnholosome and infected
pastures: too beleene euerye false
prophet that canne doe nothinge but
lye. In the prophete Esay the Lorde Esa. 28.
sayeth, the nature of sheepe is too be
deceaued, and theyr pastoures to be
droncke, that nether knowe no2 see
the pastures of the woorde of God.
And in the same prophete there is a
most horrible plague vppon man for
synne, for the pastoures shall be vn-
able to feede, and all the foode of lyfe Esa. 29.
shall be as a boke fast clasped, & shut.

A. iii.

This

An exposition vppon

2. Thes., 2.

Joel. 4. 6.

Rom. 1.

Isa. 30.

John. 7.

This goinge a stray and feeding vppon euill pasture, is wonderfully set forth by Sainte Paule : for when men wyl not feede vppon the truth, it is Goddes iuste iudgemente they shoulde feede vppon falsehood. And as Goddes nature is not onely to feede but fullye to satisfie and to replenyshe wyth all goodnesse, so that nothyng maye lacke for a Godlye and vertuous life : In lyke manner the nature of manne is not onely to feede but also to replenyshe it selfe with al infected and contagious doctrine, vntyll suche time that he despise and contemne God and all his wholesome lawes. This we maye see in y^e holy prophet Esay. The people sayth the Lorde, prouoketh me vnto anger, a lyinge nation that wyl not hear the law of god, they say to they^r prophetes prophesye not, looke not oute for vs things y^e be right, speake pleasaunt thynges vnto vs. &c. And this replenishynge of manne wyth corrupt pasture, is horribly set forth in Sainte John when the wycked prestes

The .xxiii. psalme.

priestes and phariseis would not be-
leue the shepheardes voyce Christe,
no nor theyr owne seruantes that
tolde them the truth, nor yet Pyco-
demus one of their owne counte and
p2ofession. Thus in the fyrst part of
this celestially hymne is the nature of
God and manne described vnder the
name of a shephearde and of sheepe.

Of this parte of the psalme what ^{What is to}
the p2ophet hath sayed of God and of ^{benoted out}
man, we must for our owne doctrine ^{of this part}
and learninge gather some things to ^{of y psalme}
be the better by. For Sayncte Paul Rom. 15.
sayeth, what so euer is wyrtten, is
wyrtten for oure learninge. Two
thinges we learne of this fyrst place:
The one a certaintye that God hath
the cure and charge of vs. And the o-
ther a consolation and comforte, that
we and all oures be vnder his p2o-
tection and gouernance. The first
doctryne too be certayne and sure of
Goddes defence, and care ouer vs,
makethe vs constante and stronge to
suffer and beare all aduersities and
troubles that God shall sende vs.

A. lili.

And

An exposition vppon

psal. 91.

And the seconde doctrine shall cause
vs patientlye and thanckfullye too
beare our crosse and to folow Christ.
Bothe these doctrines the prophete
Dauid expresseth in the .3. and .4.
verse of this psalme: If I should say
eth hee, trauaile and passe thowoe
places contagious and infected, wher
appeareth nothyng but the ymage
and shadowe of death, or be compell-
ed to passe thowoe the bandes and
tyrannye of mine ennemtes, I wyll
not feare, for thou arte wyth me (O
God) and defendest me. In the 91
psalme hee setteth foorth the assu-
raunce, & felicity of all them that put
theyr whole truste in the mercye of
God, and therein also the prophete
rekeneth vppon a wonderfull sorte of
daungers, and layeth them befoze the
eyes of the sayethfull, that he maye
by the syghte and knowledg of the
daungers, fyre and place the more
constantlye his faith and trust in god
that hath the charge & cure of hym: he
shal saye he defend vs from pestylence
mooste infectiue: from flyinge ar-
rowes

rowes in the daye. &c. By the whiche
the prophet vnderstandeth all kynde
of euyls that maye come vnto vs by
the meanes of the deuil, or of wicked
men. And these thinges the saythfull
shall escape (sayeth the prophete) be-
cause they saye from their harts vnto
God, *Quoniam tu es spes mea*, that is to
saye, for thou art my hope: euen as
hee sayed in the begynnyng of this
psalme, the Lord feedeth me and I
shall wante nothinge. Such certain-
tye and assuraunce of Gods defence,
and suche consolation in troubles of
this life, we must learne and pray to
haue out of gods word, or els it were
as good neuer to heare nor to read it.

The assu-
raunce of
goddes de-
fence and
comfort in
troubles
must be lea-
ned out of
gods word.

And frome this syde parte
of the Psalme, euerye estate of the
worlde maye learne wysedome and
consolation. If the Lord feede and
gouerne him, he shall haue God too
his mayster and teacher, that shall
geue him holesome and commodious
doctrine, mete for y^e state of the life he
hath chosen to liue in this worlde. For
all that shall be saued in tyme to come,
A. v. To follow

An exposition vppon
folow not one kinde of life. Some be
magistrates and rulers, and appoynted
too see bothe the lawes of the re:
alme, and the gooddes and commodi:
ties therof to be vsed and applied to y
vse and profite of suche as be vnder
them. Some geue them selues to stu:
dye and contemplation of heauenlye
and diuine things, not busying them
selues wth trauayls of the body, but to
know the selues the waye of life & be
teachers of the same to others: Some
be geuen too applye the lawes of the
common wealth: some too exercise
the trade and course of marchandise:
some one kinde of liuynge and some
another. But of what arte, facultye,
science or kinde of liuynge so euer
he be, that is not contrarie to Gods
honour or honestye, he may vse ther:
in to serue God, to obserue iustice, to
exercise truth, kepe temperaunce &
be acceptable to God, who hath geue
lawes meete & conuenient to publy:
canes and soldours, seruants & ma:
sters, parents and childzen, husbands
and wiues, and so to all other: but al
these sortes of people must assuredly

The. xliii. psalme,

knowe, that in euerye of theese vocations be moze daungers, then he that must liue in the is able to beare. Therfoze fro the botome of his hart he must be assured of this beginning of kinge Dauids himne: The Lorde feedeth me and I shal lacke nothing. And in dede the lorde hath not onely said, he wyll feede and defende hym from all daungers, but also sayth he wyll teache him how too liue vertuouslye and reuerently towards god, and honestlye and quietlye towarde man, what state or vocation so ever he chuse to liue in, so it be not agaynst Gods lawes and the lawe of nature. So saith kinge David: God hath appointed a lawe to rule and teache the man yf feareth him what so euer kind of liuinge he appointeth him selfe to liue in. What treasure is there to be compared vnto this, that man is not only fed and maintained by God, but also taught and instructed in euery craft & science that he appointeth him selfe to liue in. Blessed therfoze is the man that in the entrailes & deepe

cogit.

psal. 25.

An exposition vppon

cogitations of his hart, canne saye,
beleue and seele, this to be true that
Dauid sayeth: The Lord ruleth me
and careth for mee and I shall lacke
nothinge. But yet there is almoste
nothyng spoken, that this kynge
woulde haue chieflie knowne. How
be it doubtlesse they be wonderfull
thinges, that perswade and teache all
persons bothe menne and women in
what so ever kynde of lyuing honest-
lye they appointe them selues to liue
in. He him selfe knew this to be true
right well, as it appeareth when he
sayeth: blessed be the lord my streng-
the that taught my handes to battel.
For if the lord had not taughte and
ruled him, he had bene ouerthrowen
many times, because ther was not on-
ly more strength then he had of him
selfe agaynst him: but also more wit,
more policie, more experyence. But
what things can overcome that man
is couered with this shielde, *dominus*
regit me, the lord ruleth me: doubt-
lesse nothinge at all, whether it be
in heauen aboue or in the earth be-
nethe

Psal. 144.

The xxiii. psalme.

nethe, or in hell vnder the earth. Not
withstanding this is not al that this
doctrine, the Lord ruleth me, doeth
for the poore sheepe that is ruled; but
heare muste the reader and hearer of
this psalme folowe king Dauid, and
desire too haue the eye of his mynde
purged & made cleane. For if y scales
of infidelity, and the loue and delight
to synne remayne, or els the mynde
be otherwyse occupied then vppon
the vnderstandinge of the hymne: he
shall heare it or sing it as the vngod-
lye colleges of priestes do, that dayly
boe and roze the holye scriptures out
of their mouthes, and vnderstand no
more the meaninge thereof, then the
walles whiche they singe and speake
vnto. We must therfore do as kinge
Dauid did, lifte vppe the eyes of oure
minde in to heauen, and syre oure
sayeth as he sayeth faste in the Lord,
And then shal we see the vnspeakeable, psal. 25. 128.
ble treasures and wisdom, that ly-
eth hidde in this meruailous & com-
fortable head and beginnyng of thys
psalme: The Lord leadeth me. &c.

Our

Exposition vppon

Our saviour Christ openeth plain-
ly in. S. John what it is too be the
sheepe of God, and to be fed by hym,
and sayth they wyl beare the sheepe-
heards voyce, but no straungers voyce,
and because they beare the shepheards
voyce the shepeheard wyl geue them
euerlasting life, & no man shall take
them out of the shepeheards hands.
There is the greatest treasure & most
necessary riches for the sheepe of god
uttered, which is not the knowledge
of God alone to be preserved in this
life, and to lack nothing that is expe-
dyente, & necessary for the preserva-
tion thereof: but also to vnderstande
whiche wayes the heauenlye father
teacheth and leadeth vs to the man-
sion, & dwellinge place of life euerla-
stinge. And if mā were wise he might
soone perceave, how much the life to
come is better then the life present,
yea be it neuer so fauourably fedde &
preserved by the heauenly father our
shepeheard & gouerneur. For his in-
stitution here of vs, although it be sure, &
so stronge that none can take vs oute
of

The inward
and spiritu-
all comfort,
treasure &
riches, whi-
che this doc-
trine bring-
geth.

of his hands : yet is our safegard & life
troubled and mingled with aduersi-
ties, subject to persecution and also
vnto death, but in y life to come gods
ruicion is al toy, al myzthe, al solace,
with al perpetuite, & endles felicity.
And of this treasure David cheeflye
meant in the forefront of the psalme,
when he sayd : And I shall lacke no-
thinge. For as we see (vntyl this life 1. pet. 4.)
be taken from vs) most troubles and
most care beginneth and tarteth in y
house of God amonges his sheepe,
wdich be as lambes among wolues.
Wherfore the voyce and teachinge of Mat. 10.
the shepheard doth heale the minds
of the sheepe, Gods deare electe, and
pulleth fro them al vnprofitable fear
& carefulnes: It quencheth all flames
of luste and concupiscence: it maketh
and geueth a man a noble and val-
minde to contemne all worldly thin-
ges : it bringeth a man in loue wyth
gods true honoure, maketh him ioy-
ful in trouble, quiet in aduersity, and
sure that the end of gods people shal
be glorious and ioyfull: and also that
this fauoure of the shephearde shal

shall be his guyde in too the place of
 blisse, whereas be crownes of euerla-
 stinge glorie for suche as haue bene
 ledde by the Lord, and there they shall
 lacke nothinge. For there is neither
 eye can see nor tounge can speake, nor
 minde can comprehend theese toyen
 and glorie. And therefore the pro-
 phet both constantlye and cheareful-
 ly sayde: The Lord feedeth me and
 I shall lacke nothinge. For all thin-
 ges of this worlde be but tryfelles in
 comparison of thinges to come. Al-
 though it be a singular fauour of god
 to vnderstand his goodnes and mer-
 cy towarde vs in thinges belong-
 inge to this lyfe: yet is it not to be
 compared too the other, as Dauid
 wonderfullye declareth in the. xlv.
 psalme. When he hath nobred a great
 manye of Goddes benefites, whiche
 he doeth bestowe vpon his poore ser-
 uantes in this lyfe, he in the ende
 maketh mention of one specially that
 passeth them all, in theese wordes,
Arcanum domini timentibus illum, et testa-
mentum suum manifestabit illis. That is to
 saye

saye, the Lorde openeth to suche as
 feare him his secrets, and his Testa-
 ment, the Lorde openeth to his faith-
 full seruaunte the misteries and se-
 cretes of his pleasure, and the know-
 ledge of his lawes. And these treasures, the
 knowledge and right vnderstanding
 of Gods most holye worde, he sayeth
 was moze sweete vnto him, then ho-
 nye or the honye combe, and moze he
 esteemed the vertue of it, then he dyd
 pzeious stones. Of all gyftes thys
 was the princypall, that God gaue
 vnto hym a righte and true know-
 ledge of him selfe. Wherefore it shall
 be mozte expediente and necessarye,
 for every Christian man to labour,
 studie, and praye, that he maye ear-
 nestlye, and with a fayethfull harte
 knowe him selfe to be no better then
 a selve poze sheepe that hath nothing
 of hym selfe nor of anye other to
 save his bodye and soule, but onelye
 the mercy of his shepheard, the hea-
 uenlye father, and to be assured also
 that bys only mercy & goodnes alone
 in Christ and none other besides him

The .xxiiij. psalme.

Is able too feede him, so that he shall lacke nothinge necessary in this life, nor in the life to come.

The .2. parte of the psalme.

Wherein the life and saluation of man consisteth.

The Texte.

He shall feede me in pleasaunt pastures, and he shall leade me by the riuers syde, &c.

The explanation.

He shall set me in the pastures moste pleasant and rich of his doctrine, and in the contemplation of heauenlye thinges, where withall the myndes of godly men are nourished, and fedde with unspeakeable ioye, and neere vnto the plentiful fluddes of the holy ghost, and the swete waters of the holye scriptures he wyll fede me: In the which places the shepe of the lord are nourished to eternall life aboundinge with mylke and

An exposition vppon

and bryngeinge soothe moſte bleſſed
 ſtate . The ſcripture of God bleſſeth
 this worde ſede in manye ſignificati-
 ons : ſome tyme too teache and in-
 ſtructe : ſometyme too rule and go-
 uern, as magiſtrates rule theyr peo-
 ple as well by lawe as by ſtrength:
 Sometime to puniſh and correct &c.
 But in this place the prophet bleſſeth
 feedinge as well for inſtruction by
 Gods worde, as alſo for defence and
 ſafegarde of Gods people by Goddes
 moſte mightye power. He bleſſeth this
 worde paſture for the worde of God
 it ſelfe, as a thyng which is the on-
 ly foode of a mans ſoule to lyue by,
 pon, as the meate and dryncke is for
 the bodye . He bleſſeth thys word leade
 for conductynge, that the manne
 whyche is ledde at no tyme gooe
 oute of the waye, but alwayes maye
 knowe where he is, and whether
 he is goynge : as in manye other of
 his psalmes he bleſſeth the ſame ma-
 ner of ſpeakynge . The ryuers of
 reſection he bleſſeth for the plentyfull

Joh. 26.
 Act. 20.
 Jere. 3.
 Ezech. 34.
 2 regu. 57
 Mich. 5.

Joh. 10.
 psal. 74. 79
 95.
 Jere. 3.
 Ezech. 34.
 Joel. 1.
 Mat. 4.

psal. 60.
 73. 76.

B. ii.

gyftes

An exposition vppon

2lpo. 7.
Esa. 55.
Joa. 4. 7.

gyftes of the holye ghofte where
withall the fayethfull man is reple-
nished . His fayinge therfore is as
muche as if he had spoken wythoute
allegoꝛye oꝛ tranſlation thus He en-
ſtructeth me wyth his woꝛd, and con-
ducieth me with his holy ſpirite that
I cannot erre noꝛ periſhe.

In this part of the pſalme be ma-
nye things woꝛthy to be noted. Firſt
it is declared, that the lyfe of manne
conſiſteth in the ſoode of gods woꝛd:
then that there is none that geueth
the woꝛde to be eaten, but God oure
heauenlye ſhephearde. The nexte,
that none canne eate of this meate of
gods woꝛd, but ſuch as the holi ghofte
feedeth with the woꝛde. Our ſaul-
our Chriſt declareth that man lyueth
not by bread alone but of euery woꝛd
that proceedeth oute of the mouth of
God. Wherby he teacheth vs that as
the bodye liueth by externall meates,
ſo doth the ſoule by the woꝛd of god.
And no more poſſible is it for a man
to lyue in God withoute the woꝛd of
God, then in the woꝛlde wythoute
the

Mat. 4.

We can no
more liue in
God with-
out Godes
woꝛd, then
in the woꝛld
without
worldly
foode.

the meat of the world. And S. Peter
 confesse the same. For when the John. 6.
 Caparnaïtes and manye of Chyistes
 owne disciples had satysfied theyr bo-
 dies wyth externall meates, they ca-
 red not for theyr soules, neither could
 they abyde too be fedde nor too heare
 the meate of the soule spoken of, al-
 though Chyist dyd dresse it most hol-
 somlye wyth many godly and swete
 wordes: they would not tarye untill
 Chyiste had made that meate readye
 for them. They coulde be contented
 to fede theyr bellies with his meates
 but theyr soules they would not com-
 mitte to hys dyet, but departed as
 hongry as they came, thowhe theyr
 owne solye. Chyiste was leadinge
 them from the fyue barley loues and
 two fyshes wherewith they had fyl-
 led theyr bellies vnto the pleasaunt,
 pastures of the heauenly worde that
 shewed neyther barley loues nor
 fishe, but his owne pzeious bloude
 and paynfull passion to be the meate
 of theyr soules: howe be it they could
 not come in to this pasture, nor taste

An exposition vppon

**In anye case of the swete herbes and
nourishmente of theyr soules. When
Christ perceiued thei wold not be led
in this pleasaunt pasture, he let them
go whether they wold, and to fede
vpon what pasture they wold, and
the he asked of his. xij. that taried say-
ing: wil ye depart also: Peter as one
y had fed both body and soule as his
felowes had, perceiued that the body
was but halfe the mā, and that being
fed, ther was but halfe a man fedde,
and also that suche meates as wente
in to the mouth satisfied no moze the
the bodye that the mouth was made
for: he felte mozeoner that his soule
was fed by Christs doctrine, and that
the hunger of syn, the ire of God, the
accusation of the law, & the demaund
& claime of the deuill, wer quenched &
taken away: he perceiued likewise y
the meat which brought this nourish-
ment was the heauenly doctrine that
Christ spake of touching his death &
passion, & he vnderstode also that this
meat passed not in to the body by the
mouth, but in to the soule by faith, &
by**

The. xlii. psalme.

by the presence of gods spirit with his spirit, & body also shulde be partaker as wel of his grace that was in it, as of the life. So he felt him self not only to haue a body & soule aliue, but also that they wer graciously replenished with the pastures & foode of gods fauoure. Wherefore he said vnto Christ, to whom shal we go: Thou hast his wordes of everlasting life. Which wordes in effect sound no other thing than this psalme doth, where David saith: The lord feedeth me & I shal want nothing, for he leadeth me into his pleasaunt pastures, & pastureth me by his rivers side. Wherein it appeareth manifestly that his word of god is the life of the soule.

The prophet David doth meruelously open this thing in the repeating so manye tymes the worde of God in a psalme worthy much reading, & more marking of the things contained therein. For he entreateth all the psalme the
row, that a godly life doth consist in the
observation of gods lawes, and therefore doeth he so manye times in the
psalme praye God to illuminate and
endue his spirit and hart wyth these
psal. 119.

In exposition vppon

two vertues, knowledge and loue of
his worde, wherewith he maye both
knowe how to serue god, and at all
tymes too be acceptable vntoo him.

Infe. ii.

And oure sauour Chyſte him ſelfe
in ſaynt Luke ſayth vnto a woman,
blessed be they that heare the worde
of God and keepe it. And in ſaynte
John Chyſt exhorteth all men to the
readinge and exerciſinge of the ſcrip-
ture. For the ignorance of goddes

And yet our
blind guides
ſay that ig-
norance is
the mother
of godlynes

Amos. 8.

worde byngeth wyth it a murreyne
& rotte of the ſoule: yet for the ſinnes
of the people God ſayde, he woulde
ſende a hunger and famyn amonges
men, not a hunger of breade nor wa-
ter, but of hearinge Goddes worde.
Kinge Dauid therfore as one assured
bothe of the authour of lyfe, and alſo
of the foode wherewith the lyfe is
mayntayned, ſtayeth him ſelfe wyth
Gods benediction and fauoure, that
he is assured God feedeth him wyth
his word. And he ſheweth alſo that
none is the authour of this word nei-
ther can any geue it but God alone.
For when the firſte faule of Adam
and

The. xliii. psalme,

and Eve by eatyng forbidden meats
had poysoned and infected bothe bo-
dye and soule wyth synne and Gods
displeasure, so that he was destitute
both of gods fauour & wisdome: none
but god could tel him where remedy
and helpe laye, no2 yet could anye
deliuer him the helpe but God. For
tyll god made promise that the seede
of a woman should make whole and
saue that whiche the deuyll and man
had made sicke and losse by reason of
synne, and also made open the reme-
dye vntoo Adam, and enclyned bys
hearte to beleue the remedye: Adam
was dead in synne and bitterlye caste
awaye. When the pittie of the hea-
uenlye shephearde sayde, he should
notwithstanding in tyme be brought
in to the same pasture agayne, and
none shoulde deceaue him no2 bringe
him anye moze oute of the pastures
of lyfe. Joh. 10.

But onely God gaue this meate, Eph. 2.
whiche was his holye word and pro-
myse, And also the mouth of sayeth
to eat these promises of Gods onely

B. b.

gifte.

An exposition vpon

gift. And the same appeareth thozow
out the whole Byble, that onely god
by sēding of his woꝝd and pꝛeachers
broughte knowledge of everlastinge
life to the people that were in igno-
rancye. As **S. Paul** saith: god befoze
tyme spake vnto oure fathers by the
pꝛophetes, and in these later dayes
vnto vs by his sonne, and after the
ascencion of his sonne, by his Apo-
stles, and euangelistes, in so muche
that non of the pꝛophetes euer spake
of Gods woꝝd, that mayntayned the
lyfe of the soule, otherwyse then they
receaued it of the bighe shephearde,
almighty god, as **S. Peter** sayeth:
pꝛophety came not by the wyl of mā
but the holy mē of God spake as they
wer taught bi the holy ghost. So that
God is the onely authour and foun-
tayne of his true woꝝd the foode of all
mens soules. In like maner he is the
only geuer of the same, as he is the
geuer of it, and none but him selfe:
So none can eate it, but such as haue
the same deliuered vnto them by the
holye ghost. So oure sauoure **Christ**
like

Heb. 1.

Math. 28

2. Peter. 1.

Jaco. 1.

The. xxiij. psalme.

likewyse in the gospell of saint John
telletb Nicodemus that it was not
possible to vnderstand and to knowe
the grace of redemption, excepte he **Joh. 3.**
were borne frome aboue. And when
saynt John preached the word of god
at Philippes amongs the women by
the water side, the lord opened the
hart of Lydia to vnderstand the things
spoken of by Paul. And when Christ
preached among the Jewes & wrought **Act. 16.**
wonderful miracles, yet they vn-
derstode nothing, nether wer thei any
thing the better. And Christ sheweth **Joh. 8.**
the cause. *Propterea uos non auditis, quia
ex deo non estis*, that is to say, therfore ye
beare not, because ye be not of god.
But the faulte was not in god but in
the obstynacy & frowardnes of theyr
own harts, as ye maye see in S. Ma-
thew. Christ offered him self, but yet **Mat. 23.**
the malice of man rebelled at al times.
S. Paul to the Corinthians wonder-
fully setteth forth mans vnableness, & **1. Cor. 2.**
saith: y natural man is not able to com-
prehend the things y be of god. And in
S. John Christ saith no man can come **Joh. 6.**
vnto

An exposition vppon

**unto him, excepte the heauenlye fa-
ther drawe him, for they must be all
taughte of God. Now as the prophet
saue theese thinges for him selfe and
his saluation in Gods worde: Euen
so must every Christian manne take
hede that he learne the same doctryn,
or els it wer no comodity to haue the
scripture of god deliuered and taught
unto vs. And every reader & hearer
must learne of this psalme y there is
none other soode nor meate for the
soule but Gods worde. And who so
euer do refuse it when it is offered or
preached, or when they knowe the
truth thereof, do yet of malice, feare,
lucre and gayne of the world, or any
other waye repugne it: they be un-
worthy of al mercy and forgiveness.
let every man and woman therefore
examine theyr own conscience, with-
out flatteringe of them selues, and
they shall fynde that the moost parte
of this realme of Englande in the
tyme of oure holy and blessed kynge
Edward the fyrst, were fedde wyth
this holy soode of Gods word, or els
might**

The. xliii. psalme.

myght have bene fedde wyth it. For
it was offerd and sent vnto them, as
well by most godly statutes & lawes
of parliament, as by many noble mē,
and vertuous learned preachers. If
they fedde not vppon it accordyngely
oꝛ now theyꝛ teeth stande on edge,
and theyꝛ stomacks be cloied wth it,
to theyꝛ peryll be it.

Thus Christ sayth: they haue no
thyng wherby iustly to excuse them **Joh. 15.**
selues of theyꝛ synne. And lykewyse
he sayeth, that who so euer hateth
hym, hateth also his father. By
whiche words it appeareteth many
festlye that no man can hate Christes
doctrine but he must hate Christ him
selfe, and no man can hate Christ, but
he must also hate the father of heaue.
Wherefoze it is expediente for euery
manne to marke such places. For it
was not Christes name noꝛ Chri-
stes personne that the Jewes hated
so mortallye Christe for, but they
hated hym to death for his doctrines
sake, and it was Christes doctrine
that

An exposition vppon

Joh. 5.

**Martewh
p:eachers
of God are
contemned
of the world.**

that condemned the worlde, and shew-
wed the life & learninge of the world
to be euill, and coulde not abide the
lighte of gods wordes, and therfoze in
no case they coulde abyde to heare
of it: As ye see the like in his pooze
p:eachers. For his wordes sake they
be lesse pased of then dogges or brute
beastes. For they be hated to death,
and moze fauour doeth Barabas the
murtherer synd, then Peter the p:ea-
cher of Christ that wold lead the flock
redemed in Christes precious bloud,
in to the pastures of gods word with
the p:opphet Dauid: & yet in thys ha-
tred of Gods worde the foode of gods
sheepe, they would be seene and non
but they to loue and honour god, but
it is not so in theyr hartes. For they
haue a contempte of God, as theyr
frutes well declare. And Christ sayth
they hate bothe him and his father,
yea & that withoute cause.

**Psal. 35.
Joh. 15.**

But thou Christian reader, see thou
fede thy soule with no other meat, the
in the holisome pastures of gods word
whatsoever the world shal say or do.

Loke

Looke vpon this terte of saint Iohn:
when the comforter shall come, who
I shall send from my father, even the
spirit of truth, whiche doth procede **Joh. 15.**
from the father, he shall testifie and
beare recozde of me. May that place
and thincke wherfoze the sonne of
man referred him selfe to the witnes
of the holpe ghost, and ye shall know
that it was for no vntruth that was
in the authour beinge Christ, or in
the doctryn that he preached: but on-
ly to make the disciples to be of good
comforte, and that they shoulde not
esteem the gospel he preached vnto
them any thinge the lesse, althoughe
it had manye aduersaries & enemies
and was spoken against in maner e-
uerie where: for against the fury and
false iudgemente of the worlde that
cōtemned the gospel, they shuld haue
the testimonie of the holy ghost to a-
lowe and warante the Gospel. Let
vs therefore praye to the heauenlye
shephearde that he wyll geue vs his
holy spirite to testifie for the wordes
of

An exposition vppon

of God the onely foode of our soules,
that it is true that God sayeth, and
onelye good, that he appointeth too
feede vs. And this we may be assured
of, that in this heauy and sorrowfull
time, ther is nothing cā testify for the
truthe of Gods word and kepe vs in
the pleasaunte pasture thereof, but
the verye spirite of God, whiche we
must set against al the tumultes and
daungers of the worlde. For if we
make thys veritye of God subiecte
to the iudgemente of the worlde, our
sayeth shall quayle and faynte every
houre as mens iudgementes varye.
Wherefoze let vs praye to haue al-
wayes in vs the spirite of adoption,
wherby whē our faith shalbe assaul-
ted, we may cry father father, and the
same helpe for the mayntenaunce of
the truth, God promysed by his holy
p2ophet Esay sayings: Thys is my
couenaunt with them (saith the lord)
my spirit whiche is in thee, and my
wordes whychē I haue put in thy
mouth, shall not departe frome thy
mouthe, no2 frome the mouthe of thy
scde

Esai. 59.

feede no2 from the mouth of the feede
of the feede from hence forth vntill
the worldes ende.

Heare doth the almighty God set
forth, what a treasure and singuler
gift his worde is, and that it shal not
deparie frome his people vntill the
worlds ende. And in these words is
this part of Dauid's psalme marua-
lously opened and set forth. It is the
Lorde alone that feedeth and instruc-
teth saith Esaye the prophet. It was
not mannes owne imaginatyon and
intention, no2 the wysedome and
religion of his fathers (what so euer
they were) but it was the Lorde that
spake and made the couenaunt with
man, and put his spirit in manne to
vnderstande the couenaunte, and by
his worde and none other worde, he
instructed manne and sayde, that by
these meanes all men should till the
worldes ende, feede and eate of gods
blessed promises. For in his worde
he hath expessed and opened to eueri
man what he shal haue, euen the re-
mission of sinne, the acceptation in to

What thin-
ges we re-
ceiue by fe-
dinge vpon
gods promi-
ses in this
life.

C. i.

his

his fatherlye fauoure, grace to lyue
well in this life, and at the ende too
be receaued in too the euerlastinge
life. Of these things the reader may
know what maintayneth lyfe, euen
the word of God, as Christe sayth: if
ye abyde in me and my wordes abide
in you, aske what ye wyll, and ye
shall haue it. He shall learne also,
that it is not generall counsaile,
prouinciall counsaile, the determy-
nation and agreemente of manne,
that can be the authour of this foode,
but onelye God. And as God is the
only authour of this foode: euen so is
hys holye spirite he that feedeth the
poore simple soule of the Christy-
an manne wyth his blessed pasture
and not the wysedome of man, mens
sacrifices, or mennes doynges. But
as touchinge the foode of mans soule
too be the onelye woorde of God, I
wyll if it be Goddes blessed pleasure
(to whome in the bytter and payne-
full passion of Christe, I commytte
my wyll, wyth my lyfe and death)
open vnto the sheepe and lambe of
God

Mut. 4.

psal. 19. 119

2. Timo. 3

Heb. 1.

1. Pet. 1.

Gala. 1.

Joh. 6.

Esa. 54.

Joh. 15.

God at large in an other booke.

The .3. parte of the psalme.

Howe manne is broughte too the
knowledge of lyfe and saluatyon.

Which part sheweth what man is of
him self, and how he is broughte in
to this life and to fede in the

pleasaunt pastures

of gods word.

The Text.

He shal conuert my soule & bring me
in to the pathes of righteousness.

The explanation.

My soule erred and wente a
stray from the righte waye of
godly liuinge, but the Lorde
conuerted me frome my errours and
fautes of liuinge, and broughte me
to the obseruation of his holy lawes,
wherein is contayned all iustice, tru-
the and godlines. Here is to be noted
what degrees and orders the Lord &
heauenlye shephearde, doeth vse in
bringing his shepe vnto hys pasture of
life. First he conuerteth the man hys

C. 11.

gone

Joh. 16.

gone astraye, bye his wicked wayes
and sinfull manner of liuynge. If
he were an infidelle, he bryngeth him
first to know, feele, & hate his infide-
lity, and afterwarde to a true faith.
If he be a persecutour, he sheweth
him first his tyranie, and afterwarde
how to vse him selfe meekelye. If he
be a sinfull man that liueth contrary
to his knowledge & professiō, he bryn-
geth him first to the knowledge & ha-
tred of his syn, and afterwarde to the
forygeuenes of y same. As Christ our
sauyours wonderfully teacheth in S.
John, wher he saith: The holy ghoſt
when he cometh shall rebuke the
worlde of synne, iustyce, and iudge-
mente. By the whiche wordes he de-
clareth that the faythfull of God, can
not profyt in the gospel of Christ, ne-
ther loue nor exercise iustice and ver-
tue, excepte they be taughte, and
made to feele the burden and daun-
ger of synne, and be brought to hum-
ble them selues as menne that be of
them selues nothyng but synne. And
therfore the lawe and threathenings
of

The .xxiii. psalme.

of god be verpe holsome, whose nature and property is to clyte and call mennes conscience vnto the iudgemente of God, and too wounde the spyrite of manne with terroure and feare. Wherefore Chyiste vseth a wonderfull waye, and teacheth the same vnto his Apostles, that neither him selfe for that presente tyme, nor they in time to come, coulde preache profitablye the gospell, wherewith manne are ledde in to the sweete and pleasaunte felldes of Goddes promyses by his word, except they vse this order, to leade them frome synne to iustice, and frome deathe to life. And as iustice and life cometh by Chyiste shewed vnto vs in his bytter passion, deathe & glorious resurrection: so both synne and deathe both appeare and be felte by the spirit of God shewed vnto vs in the lawe. This order also sawe the holy prophet when he said: the Lorde conuerteth my soule, and leadeth me in to the pathes of ryghte ousenes. This is a wonderfull sentence, and muche and deepe to be

The conscience that feareth & stringe of deathe by synne, thursteth for life

An exposition vpon

**considered & wayed of thee chzistian
man. The Lord conuerteth my soule
sayth Dauid: he seleeth in him selfe
that as long as the deuyll and sinne
haue the rule and kingdome in man,
the soule of man beinge Gods crea-
ture is deformed, soule, horrible, and
so troubled, that it is like vnto all
things moze then vnto god & vertue,
wherunto it was created: but when
the wicked deuil and deformed sinne
be by the victorie of Chzist overcome
and expulsed, the soule waxeth faire,
amiable, swete, louinge, pleasant,
& like vnto God agayne, and cometh
in to order and obeyfauce vnto his
creatoure, and so broughte in to the
pathes of righteousness, feedeth with
the rest of Gods well ordered flocke
vpon the pastures and foode of his
holye worde to do his blessed wyll.**

**Ob that we would in the glasse of
gods word loke vpon our own soules
when they be in the tyrannye of the
deuyll vnder the kingdome of synne,
as this kinge dyd: we shoulde moze
lothe**

loeth and detest our own soule, & the
company that our soule is accompa-
nyed with all, then if we shuld for all
oure lyfe tyme be put in too styes
wyth hogges and alwayes be bound
duryng our lyfe, too lyue wyth
them, feede as they feede, slepe and
wake as they do, and be as they be
in all thynges. Look in the gospell **Luc. 15.**
of Sayncte Luke, and there shall ye
see a man by synne, so foule, so disor-
dered so accompanied wyth swyne, so
hungerbaned, so rent & torne, so beg-
gerly, so wretched, so vile, so lothsome
& so styncking y^e the very swyne wer
better for theyr condycion then hee
was. But se how the heauenly shepe
herd beheld fro his heauenly thron, the
place of the euerlastyng ioyes,
this poore strayed sheepe, feedyng
not amonges sheepe but amonges
swyne, and yet coulde not be satisfy-
fyed therewith. And no maruayle,
for swyne feede not vppon the meate
of sheepe, nor yet do sheepe folow the sel-
nes wyth hoggedaffe & swyllings: but

C. llii.

this

In exposition vpon

this shephearde bled his olde wonted clemencie, and strake the harte of this sheepe, making him to weepe and bewaile his condicion, a man to come to suche dishonour to be coupled and matched with swyne, too feede like swyne, eate lyke swyne suche meate as swyne eate, remembryng that the worst in his fathers house was a prince and noble kyng in comparyson and respecte of hym: then also beinge perswaded of his fathers mercy, he returned and his father brought him in to his pleasant & swete pastures, & gaue him his old fauour and accustomed apparell again as a manne to keepe compaigne with men, and no more wyth adulterous men, and vncleane swyne: Howebeit he came not to his olde honoure agayne, tyll the Lorde had practysed in him that he practised in this prophet kyng David, *animam meam conuertit*, he conuerted and touned my foule.

It is but a folpe for a man to flatter him selfe, as though he were a
ch216

christian man, when his hearte and
 soule is not turned vnto the Lord,
 he shall neuer feede in the pastures
 of life, but be an hypocrite all the
 dayes of his life, as the moste parte
 of the worlde be that professe Christs
 name at this presente daye. They
 saye they bee conuerted frome the
 worlde too God, when there is no
 thinge wythin the pastures of Gods
 worlde, but that they wyll contemne
 rather then too haue as muche as an
 eyll looke of the worlde for it. They
 saye they be conuerted to God when
 they be contented with the worlde to
 honoure that for God, that is but
 breade and wyne in the matter and
 substance, as the scrypture of God,
 and the holpe churche of Christ haue
 taught and beleued these .1500. yeres
 and moze. Oh. Lord be these menne
 turned to thee: be these the men that
 shall dwell wyth thee, in thy holpe
 mounte of Syon, and stande in thy
 holy place: Saye doubtlesse, for they
 be not turned to thee, but from thee,
 and be not with thee but against thee.

Psal. 24.

C. b.

They

An exposition vppon

They speake wyth the and yet they
deedes dishonour thee, they talke of
truthe and practise lies. What (good
lorde) shall thy symple and pooze vn-
learned shepe doe: where shall they
seeke thy truth: For the shepheards
say & sing this psalme euery weeke &
at euery dirige for the dead & yet they
be not conuerted in their spirites too
thee that thou mightest lead the in to
the pathes of righteousnes. But lord
there is no manne no we (in maner)
that dare accuse them: they destroye
them selues and thy shepe, and no
man can be suffered with gods word
to remedye it. Notwithstandinge
(good Lorde) although in this world
none maye accuse them, yet they in
the worlde to come shall haue kinge
Dauid (whose psalmes they dayelye
reade and in whome they mooste glo-
rye) too accuse them both of heresye
and blasphemye, as Moyses shall ac-
cuse the wycked Jewes, whome they
mooste glozpe of. For as the Jewes
redde the scripture of Moyses, and yet
were neuer the better: so these prie-
sters

kes of Antichrist reade the holy scripture and yet neyther the people, nor they them selues, are any thinge the better. And in this they passe the abhominacion, of the Jewes and Turkes. For they were, and yet be content, that theyr booke of religion shall be vsed in theyr churches in the bulgare and common tonge, but these enemies of god and man wold not haue the worde that God hath appointed for all mens saluation, to be vsed in anye tonge but in the latine. The God therfore of peace that broughte agayne from death to life, the greate shephearde of the sheepe, by the blade of the euerlastinge testament, our Lorde Jesus Christ, conuerie the soules and heartes of all those, that cause the sheepe of God thus to eate and feede vppon the carie and infected pastures of meynes tradicions. Amen.

Now as kinge Dauid in this text hath wonderfully set forth the miserable nature of all Gods sheepe, and put him selfe for an example that the

na.

An exposition vppon

**nature and condicion of all menne
is corrupt, wycked and damnable, so
that it can not be partaker of gods be-
nediction and euerlastinge grace, ex-
cepte it be bozne a newe, amended,
restored and instructed : So likewise
he sheweth that none conuerteth the
soule of man but the heauenly father
the great shepheard, that both seeth
the losse state of his shepe, & wylleth
of his mercy the saluatio and calling
of the shepe home again, and then he
proceedeth further & sheweth what
the heauenly shephearde wyl doe
wyth his shepe : he sayeth, he wyl
leade them in to the pathes of iustice.
¶ herein the prophete declareth that
it is not onely God that conuerteth
the man from euill, but also he alone
that keepeth him in goodnes an ver-
tue. And therein is shewed a won-
derfull myserye and wretchednes in
the soule and bodye of man, that can
neither begynne no yet continue in
a lyfe acceptable vnto God, excepte
that God wholye woorketh the same
hymselfe. And as it declareth the
won-**

wonderfull wretchednes of man, so
doeth it manfeste and sette foorth a
wonderfull and vnspeakable mercy
and compassion of god towards man,
that so meruailously and gracioufly
he can be contente to heape and saue
his ennemye and verry aduersarye.
But herein is required of as manye
as the Lord conuerteth frome in-
quity and synfull lyvinge, that they
walke in the same lawe, and vse
their conuersation in equitye and iu-
stice, as it becometh obediante men
and women redeemed with the shepe-
heards precious bloud. For the Lord
doeth not teache his sheepe the truth
that they should liue in fallshode, nei-
ther geueth he them the remission of
theyr synnes that they should returne
to the same agayne, but because they
shoulde studiouslye applye and dili-
gentelye exerceyse them selues in ver-
tuous woorkes too the honour of al-
mightye God.

There be two sortes of people that
the Lord wyll iudge and punishe in
the later daye, wyth extreame ire
and

psal. i.
mat. 5.

and suffice. The one sorte be called
upon to learne the knowledge of god
and of Gods honoure as gods word
commaundeth, but they wyl not
heare nor obey the calling but know
god & learne God as the custome and
manner of the world is to knowe him
and learne him, though he it be neuer
so farre frome the truth. And the o-
ther sorte be contented to heare and
learne to knowe God, and to serue
him as he teacheth in his holye and
most pure worde, but in theyr hartis
consent not to theyr knowledge, but
contrarie to it they do outward ser-
uice to a false god & frame their con-
uersation, both in religion towards

Wofull are God and their manners toward men,
these dayes as men of the world do. So that god
when in so bath no more reuerence of hym that
cleare lyght knoweth the truth, the of him that is
of the truth ignorant of the truth. Cleave the
y professors ignorant of the truth. Cleave the
thereof are prophet speaketh agaynst y first sort
so faithlesse of menne, that wyl not heare when
a iudicall they be called, nor learne when they
be taught, and saith: When other men

shall

shall laughe they shall wepe, when
 other be merye they shall be sorre, **Isa. 65.**
 when other be whole they shall bee
 sycke, when other men shal lyue they
 shal die, and when other men reioyce
 in myghte, they shall lamente in
 sorowe. And good cause whye sayth **Rom. 10.**
 saint Paule, for the Lord hath stret-
 ched forth his hande alwayes to a
 rebellious and obstinate people, that
 wyl not learne nor knowe his holpe
 wyl. Agayne, the other sorte that
 knowe and haue learned the Lordes
 wyl, and pleasure, and yet prepare
 not them selues to do bys wyl, shall
 be beaten wylth manye stripes sayeth **Luc. 12.**
 our sauoure Christ. And the Lord
 in Sayncte Mathewe doeth wonder-
 fully charge both suche as ignorant-
 ly do offende, and those that doo wylth
 knowlege offende, those also that
 be called vppon to amendemente in
 fayth & charity, and those that be not
 called vpon by preachinge of the tru-
 the, and sayeth: the greater damna-
 tyon is vppon suche as knowe or
 myghte knowe, or els when they do
 knowe

knowe they be nothyng the better
 for theyr knowledge. He putteth
 fourth there foure cities, Chozaim
 and Bethsaida, Tire and Sidone:
 two of them manye tymes admony-
 shed by Chyist to amend: The other
 two not so called vpon, neuerthe-
 lesse bothe of them the Lorde wyll
 iudge, but most seuerlye such as ne-
 glect the worde of God when it is of-
 fered. Therfore it is not enough for
 a man to harken or heare, reade or
 learne Goddes worde, but he must
 be ruled by Gods worde, frame his
 whole life after Gods worde, and be-
 fore all thinges aboyde ydolatrie by
 Gods worde: as kynge Dauid sayth
 in this psalme, that the Lorde dyd
 not onelye conuerte his soule, but
 broughte him in to the pathes of iu-
 styce.

Let every man and woman, ther-
 fore thinke wyth them selues, what
 knowledge they haue receyued of
 God. For he that hath receaued most
 shall make accompte for moste, and
 the more he knoweth and abuse the
 bys

The. xliii. psalme.

his knowledge, the more shall be his
damnation, and in case they knowe
nothyng at all, and be neuer the
better for all the preachinge of the
Lords woorde, let them take heede
what persons they bee and in what
place they haue dwelled. In case
they pouertie was suche that they
coude not heare, and they dwelling
where as was no preachinge at all:
yet be they vnder the iudgement and
damnation of God because they know
not, as Tyre and Sydon were. If
they were of such state as they might
haue come if they would, and hadde
preachers to tell them the trueth, in
case they would haue harde the tru-
the, suche menne and women shall
be the more in daunger of Gods se-
uerer & iust iudgement. For God doth
not onely take an accompte of that
menne haue receaued, if they vse
not gods giftes wel: but also stryfe
ly requireth of them that myghte
haue learned, the thinge that eyther
wyllyngely or obstynately they re-
fused too learne: as ye maye see by

God requir-
eth not on-
ly a compte
of that hath
bene recea-
ued but of
that might
haue
bene recea-
ued.

D.i.

Cho.

The .xxiii. psalme.

Mat. ii
Luc. 12.

Chozozaim and Bethsaida. God wil
as wel take an accompte of him that
refused too receaue the gyfte of Gods
woorde, as he requireth an accompt
of him that hath receaued it, and ab-
used it. Wherby we learne that
not onelye the manne that abuseth
Gods worde shall be damned, but
also he that wyl not learne Goddes
worde. Kynge David had the worde
offered, he receaued it, and was ca-
ried thereby in too the pathes of iu-
stice, and lyued Godlye thereafter.
Nowe he goeth foozthe and sheweth
wherfoze manne is bzoughte to life
and saluation.

The .4. parte of the psalme.

Wherfoze man is bzoughte to
lyfe and saluation.

The Texte.

Fo2 his names sake.

The explanation

He bzought not me to life and
saluation sayeth the pzophet,
fo2 anye merytes or deser-
uinges of myne, but fo2 hys owne
infinite goodnes sake. And what so
euer

ener euyl hath bene done and synne
 committed, all theese thinges I as-
 cribe to my cozrupte nature, and ac-
 cuse my selfe too be the doer of them.
 but if any thinge haue bene thought,
 sayed, or done, that is vertuous and
 Godlye, that I wholye ascribe and
 attribute vnto the mercy of God that
 gaue me a good mynde to wythe too
 do well, and also strength to doo the
 thinges, that he gaue me wyll too
 wythe. Of this parte of the psalme
 we learne, that manne can neyther
 wythe, nor speake, nor do any thing,
 nor yet vnderstande anye thinge that
 good is but onlye throughe the mer-
 cye of God, who maketh of an igno-
 raunte man a man of knowledge, of
 an vnwillinge man a willinge man,
 of an euyl speaker a good speaker,
 & of an euyl doer, a good doer. There-
 fore. S. Paule, when he seeth that
 the nature of man wil take vpon her
 to be the authour of any good thing, he
 accuseth and condemneth her of arro-
 gancy & pride, saying, what hast thou
 D. II. that

1. Cor. 4.

1. Cor. 1.

that thou hast not receaued: If thou
hast receiued, whye dost thou gloze
as though thou receauedest not: And
in the same Epistle he sayeth that he
preached Christe crucified, whiche
was a flaunder too the Iewes and a
foolishenes to the gentiles: yet saith
he the foolyshe nesse of God is wiser
then menne, and the weakenesse of
God stronger then menne. And that
had kinge Dauid good experience of
when he sayd, the Lorde ruleth me,
and I lacke nothinge, he putteth me
in a swete pasture and leadeth me by
the ryuers syde, hee turnethe my
soule, and conducteth me in too the
waye and pathe of iustyce for his
names sake and for his mercies sake.
He sawe the deuyl, the worlde, his
fleshe, and sinne all conquered by the
power of God; and for his names
sake broughte bothe to lyue and also
vertuously to lyue to his honour that
gaue the lyfe, and too his owne sal-
uation that receaued the life.

All oure teachinge a great many
of yeaeres and also youre whole la-
bours

The. xxiii psalme.

houtes haue bene chesely too knowe
the miserie of man and the mercy of
almightye God. Wherefore it shall
not nede longe too tarpe in openinge
of thys place of the psalme, for ye be
ryche in God in these two poyntes,
God geue you grace wel to vse them:
Yet in anye case we must remember
that our soules be turned from sinne,
and we accepted as the people of e-
uerlastinge lyfe, onelye for Goddes
mercyes sake. So doeth kynge Da-
uid wonderfullye open vntoo vs in
the. xxxii. psalme, where as he sayeth
blessed be they whose synnes are for-
giuen, and whose transgressions be
couered: blessed is the man to whom
the Lorde imputeth not his synne.
Of the which wordes we learne that
the Godlye kinge called those happy
and blessed, not that be cleane and
pure withoute synne (for there is no
suche man in this lyfe) but those bee
blessed whose synnes the mercye of
God forgive the, and they be onelye
suche as vnfaynedlye acknowledge
theyr synne, and stedfastelye frome
D. iii. theyr

An exposition vppon

Rom. 4.

their harts beleue that the death and
passion of Iesus Christ is the onely
expiation & purginge therof: As S.
Pauls words in his Epistle to the Ro-
maynes. As the prophet by these
wordes, for his names sake, decla-
reth that there is nothing in him, nor
in anye other man, wherefore God
shoulde turne the soule of man from
death to lyfe, from error to truth,
from the hatred of God to gods loue,
freine wandringe a stray to a stabili-
shed continuance in the veritye of
Goddes worde, but onely Goddes
mercy: So doeth he in other of his
psalmes alwayes when hee entrea-
teth of Goddes mercy and of mans
synne, set forth the manne so naked
and vyle as a thyng mooste destitute
of all helpe and saluatyon, and
sheweth that none of these gyfts, re-
myssion of synne, acceptation in to
Goddes loue and sauoure, passu-
ringe of them wth his mooste blessed
worde, canne happen vnto anye o-
ther sauinge vnto suche as do knowe
and

and earnestly confesse that they bee
 synners and infected wth manye
 contagious and dangerous infirmi-
 ties. And therefore he sayeth in the
 seconde verse of the psalme above Psal. 32
 mentioned, blessed is he to whom the
 Lorde imputeth no synne, and in
 whose spirit there is no guyle. For
 there is no geater guyle, nor more
 danger in man than to thynke hym
 selfe to be somewhat when he is no-
 thinge in dede, or elles to thinke hym
 selfe to be of such purty of mynd, as
 though he needed not thys free re-
 mission and fauoure of God. And as
 there is nothinge more proude and
 arrogant, then such a mind: so ther is
 nothing in man more detestable and
 miserable. Of the contrary part, they
 be blessed that hunger and thirst for
 iustice, for God fylleth the hongrye
 with good thyngs, but the proude he
 sendeth alwaye emptye. And that Mat. 5.
 knewe this holy prophet right well, Luc 1.
 that it was humilitie and the casting
 downe of him selfe y was most accep-
 table

D. lili.

table vnto God, and the seekinge of
wealth and saluation onelye for his
names sake, that is too saye, for his
mercye promysed in the deathe and
passion of his onely sonne oure savi-
oure Christe. In the ende of the. xxxiiij
psalme kinge Dauid that hadde thus
humbled hym selfe, bringeth in god
that speaketh vnto him whyles he is
thus makinge his complaynte of his
corrupte nature and synfull lyfe, say-
ing in this maner, *intellectum tibi dabo*
¶. that is to say, I wyll geue thee
vnderstandinge, and instructe thee
in the waye thou shalte go, and wyll
haue myne eyes ever vppon thee.
Wherin he declareth that such hum-
bled menne and lowelye persons as
knowe theyr iniquitye, shall haue
vnderstandinge of God, and shal not
swaue from the right wales: not for
theyr dedes and their deservings, but
for his mercye that vouchsafeth to in-
struct and teach the. And so lyke wise
doeth this godlye kinge shew in this
psalme: The Lord rulethe me and
I lacke nothyng, he feedeth me in
swete

sweete pastures, and leadeth me by
the riuers syde, he tourneth my soule
and bringeth me in too the pathes of
righteousnes, and all for his names
sake. When he hath opened the sal-
uation of manne, and also the cause
thereof and wherein it consisteth: he
procedeth to the .v. parte of his ora-
tion and holy himne.

The .v. parte of the psalme.

**What trouble maye happen too
suche as God geneth lyfe and
saluation vnto.**

The texte,

**Although I walke throughe the
valley and shadowe of death, I
wyl feare no euyl, for thou
arte with me.**

The explanation.

Singe I haue suche a guyde
and defendour, ther is no diffi-
cultye of perryll, nor feare of
death, that I wyl passe of. For what
harne can death do to him, that hath
God the authoure of all lyfe wyth
him.

D.b.

him

In exposition vppon

hym: ¶ What can the tyzany of man
do, where as God is the defendoure?
In this first parte kynge Dauid sheweth
how the Lorde God doeth exercise
his shepe that he feedeth with his
blessed worde, in daungers and troubles,
and also howe he wyll defende
them in the myddes of theyr troubles
what so euer they bee. In the firste
wordes of the. v. parte of this sacrate
and holpe hymne the pꝛophet declar-
eth that the lyfe of Gods sheepe and
people in thys worlde canne not bee
wythoute daungers and troubles.
Wherefore Chꝛist sayth that he came
too put fyre in the worlde, and that
the same fyre should burne, meaning
that he came too pꝛeache suche a doc-
trine as shoulde moue dissention and
dyscorde betwene frende and frende,
the father and the sonne, and sette
them at debate. ¶ Not that his worde
is a learninge or doctrine of dissenti-
on and dyscorde of it selfe, but that by
the malice of men that can not abyde
to be rebuked by the worde of God,
they wyll be alwayes at dyscorde and
va.

The wicked
make y^e gos-
pel of peace
an occasion
of dyscorde.

Luc. 12

The. xxiii. psalme.

variance with the woꝛde of God,
and wyth anye freende or foo that
teacheth it. And the same doth Christ
oure heauenly shephearde shewe vs
both in his doctrine and in his lyfe,
who was hated and troubled moze
then anye manne before or sythens
hys tyme, and assureth all hys too
haue troubles in this woꝛld, yea and
death also. But it foꝛceth not, for he
sayeth I haue overcome the woꝛld.
And what so euer the dangers bee
and howe horrible so euer they seme,
Christ beyng wyth vs, we needs not
to feare. Therfoꝛe in thys poynte
the prophete correcteth the foolish o-
pinion of manne that would lyue
as one of the sheepe of God in thys
woꝛld wythoute troubles. It is con-
trarye both to the personne that pro-
fesseth God, and also to the religion
that he is professed vnto; for in the
woꝛld bothe shall be as Christe say-
eth hated. Of whych hatred cometh
persecution and troubles, so that the
people of God shall whether they
wyl or wyl not, passe throughe

John. 7. 8. 9
10. 16

The crosse
is the sure
badge of
Gods child-
ren.

Joh. 16.

ma.

An exposition vppon

**manye daungers, and no lesse perpe-
lous then the shadowes, and verpe
ymage of death, as here kinge David
sheweth in this hoolsome and blessed
hymne.**

Zacha. 13.

Mat. 26.

**And as he seeth righte well that
the state and condicion of Gods peo-
ple and shepe, is too be troubled for
Chzistes sake and his woozde: Euen
so dyd Zacharye the pꝛophet speake
of Chzist and his people, howe that
not onelye the shepe shoulde be trou-
bled and scattered abzoade, but also
the shephearde shoulde be strycken
with the swearde, that bothe sheepe
and shephearde shoulde be condem-
ned in this woꝛld. But nowe as Da-
uid and Zacharye declare, that the
lyfe and condicion of Chziste and his
shepe be troublous in the woꝛlde: So
do they bothe declare, that what so e-
uer the troubles bee, they be bothe
known and appointed vpon whom
they shall fall and in what time they
shall trouble the shepe of God, so that
they canne come no sooner then God
appointeth, noꝛ do anye moze harme
then**

then the beauenlye shephearde shal
 appoynte them to doo. And this we
 may see and learne as well in Chzist
 as in bys sheepe. How manye tymes
 dyd the pziestes and Phariseys con-
 spyre Chzistes death: yet because his
 tyme was not come, they hadde not
 theyr purpose: but when the tyme
 of God was come, Chziste sayed too
 his sheepe, ye shall be all troubled
 this night for my cause, for the shepe-
 hearde shall bee strycken and the
 sheepe shall bee scattered abroade.
 Then as God hadde appoynted the
 tyme, it could be no longer differred.
 And because they shoulde not mysse
 of hym whose death they sought, he
 came and mette them and offred hym
 self vnto them, and said that he was
 the same manne Iesus of Nazareth
 whom they soughte. And when they
 had taken him and vsed as much cru-
 eltye towards hym as theyr wycked
 malycie and deuylyshe hatred coulde
 deuise, they kyled hym, and made
 hym to passe not onelye the shadowe
 and ymage of death, but also deathe
 it.

Joh. 18.

Math. 27
Mar. 15.
Luc 23.
Joh. 19.

it selfe. They thought then they had hym where as they woulde, and said he hath saued other, let hym now saue hym selfe if he canne.

When he was layed in the graue wyth his fathers, they thoughte too exerceute theyr plagues and tyrannye towarde him beinge deade, purposinge that as they had broughte him to death and kyled him: so lykewise they wold kepe him downe styll that he shoulde neuer see lyfe agayne, but rotte in the earthe lyke a wretche, vntyll wormes had eaten hym. And for the perfourmance of this purpose to doo all theyr whole wylls to the uttermoste, they came to Pilate and sayed, that the dysceauer of the people that laye in the graue, made his boost whyles he was alpyue, that the thirde daye after his death he woulde rylse agayne, but if it shoulde bee so, it woulde bee worse wyth them after then it was befoze. Appoynte therefore souldiours sayd they, & watchmen too keepe the sepulchre tyll the thyrde daye be paste. Whyles they

yet

Mat. 27

yet mynded to laye as muche euyl
and contempte vppon Chyiste oure
shephearde as thei meant vnto him,
came the heauenly father, that suffe-
reth no more ignomyny to saule vp-
pon his, nor wyll suffer them to con-
tinue any longer then him pleasech,
wyth thys inhabition and staye of
further procedynges in dyshonou-
ringe and persecutyng his onely
sonne and sayde: *I am redijt lux tertia,*
surge sepulcr meus, that is as muche to
saye, nowe is come the thyrde daye,
arise myne owne deare sonne bury-
ed. And then was the sorowe and
contempt of this our persecuted shepe-
hearde not onely ended, but also tur-
ned in to endlesse and vnspeakable
ioyes: he passed wyth his foresather
Dauid most bytter paynes, and also
most vyle death, but he feared not be-
cause god was with him. The same

doctrin of
Gods pro-
uidence most
comfortable
to all his af-
flicted.

afflic.

An exposition vppon

psal. 2

afflicted sheepe taken daylye (as it were to the shambles) to suffer what Gods ennemyes can deuise. But the heauenlye shephearde doth see all theyr doynges oute of heauen and mocketh them too scoone, for they shall neuer do as much as they wold, agaynst Christ and his people, but as much as god wil suffer them. Dauid afterwarde in his .37. psalme, teacheth vs the same wyth meruaylous wooordes and diuine sentences. *Committe domino viam tuam et spera in eum* &c. Laye (sayeth he) thy care vpon the the Lorde, and truste in him and he shall healpe thee.

It is mooste necessarye therfore for euery troubled man to knowe in his mynde and feele in hys harte, that there are no troubles that happen vnto manne, what so euer they be, come they by chaunce or fortune as manye men say and thinke, but that they come by the prouidence of God: sea the very wyndes of the ayer, tempestes in the cloude, tremblinge of the earthe, rages in the sea, or anye

The. xliii. psalme.

ny other that come, howe sodayne
or how vnlooked for so euer they ap-
peare: As ye maye reade in the. xliii.
psalme of this pzophet, where as he Psal. 29.
wonderfull tempestes, and trouble-
some things spoken of, as well done
in the waters, as vppon the drye
lande.

But here alas is oure nature and
knowledge muche too be lamented
and complayned vppon. For as the
knowledge we haue of Gods fauour
and gentlenes towards vs in Christ
(for the most parte) consisteth in the
vnderstandynge of the mynde and
talke with the mouth, but the ver-
tue; strengthe and operation of the
same fauoure of God is not sealed in
oure hartes and consciences: Euen
so be the troubles and aduersities,
whiche God thzeateneth for synne,
spoken and talked of wyth the touge,
and knowen in the mynde, but they
be not earnestlye nor feelingelye sea-
led in oure conscience and harte. And
of this commeth it, that we neither
loue God, nor reioyce in his pzomises

The cause
why ther be
so fewe sin-
cere & true
professours
of y^e gospell.

The .xxiii. psalme.

as we oughte to do, when we heare
or reade them, neyther yet hate synne
nor be sozowful for gods displeasure,
as synne and gods displeasure shoulde
be sozowed and mourned for of chri-
stian manne. Whereof also comethe
it, (dearelye beloved) that we loue
no farther then in knowledge and
tongue, nor hate vyce but in know-
ledge and tonge. But alas how my-
serable is this oure state and conditon
that knoweth neither life nor death,
vertue nor vyce, truthe nor falshode,
God nor the deuyl, heauen nor hell,
but halfe as muche as they oughte of
christian men too be knownen. Heaue
yon therefore and make the. xxxiii.
psalme, and you shall knowe that it
is not enoughe, for christian men to
vnderstand and sprake of vertue and
vyce, but that the vertue muste be
sealed in the conscience and loued,
and the vyce kepte oute of the conscy-
ence and hated, as Dauid sayeth:
leave doinge of euyl and do good. So
likewyse hee speaketh of a feelynge
christian man, whose conscience hath
tasted

tasted howe sweete and amiable god
is. Taste and feele (sayth the prophet)
howe sweete the Lord is. And this as-
sure youre selues, that when ye feele
yours sinnes, and bewaile the daun-
and damnation of them, the spirite
of God hath wrought that feelinge,
and that troubled and broken harte
God wyll not despyse, and there is
no doubte nor mistruste of a sensible
and feelinge sinner. But in case he
canne finde in him selfe no loue too
the obedience of God, nor desire too
do his wyll by hearing of his word,
nor anye feelinge at all of sinne, nor
despyre to be rydde from it by hearing
of the lawe: he hath knowledge in
the mynde and speach in the mouth,
but no consente and feelynge in hys
harte and conscience. And this know-
ledge lyueth wylth synne and spea-
keth wylth vertue: where as the harte
and conscience consenteth too good,
and abhorreth euyl, if the vertue and
nature of gods word bi gods spirit be
sealed in the conscience (& this doth. S.

Psalm. 51

10

Here is
thy coforte
thou broken
harted and
afflycted of
the Lorde

E. 11.

Paule

An exposition vppon

Paule teache wonderfullye, as well
by sayeth that cometh by hearinge of
Gods woorde, as also of his pzeious
supper, the sacrament of his bodi and
blonde and passion. He sayeth that
the harte beleueth to righteoufenes,
That is to saye, the conscience and
harte of hym is sealed, and assured
of the vertue and grace of Gods pro
mises in Christ, beleueth too righte
oufenesse or is ascertayned and kno
weth it selfe to be righteous and iust
befoze god because it hath consented,
and receaued the mercye of God offe
red in the Gospell thozowe the me
rites of Christe, and then the same
sayeth which God hath sealed in the
harte, bzeaketh foorth by confession,
whyche confession is a verpe frute of
sayeth to saluation, as it is wyrtten
by Saynte Paule in the same place.
And where this sayeth is so kindeled
in the harte, there can be none other
but such a frute folowinge it. And as
possible it is too haue fyer wythoute
heate or flame, as this vertue sayeth
wythoute the frute of well doyng.

Rom. 10.

What it is
to beleue
vnto ryghte
oufenes

faith sealed
once in the
harte wyth
thassurance
of gods mer
cy can be no
more wyth
oute y frute
of well do
inge the fire
wout heate.

And

And that is it that Saint Paule sayeth to the Corinthians : as often as ye eate of this breade & drinke of this cuppe, shewe ye the Lordes deathe vntyll he come. Wherein S. Paule requyret a knowledge of Christs in the receauer, not onely in his mynde that hee knowe Christe dyed for his synne and the synne of the worlde, and too speake and declare the same deathe wyth his tonge vnto others, but this is the cheffest and mooste principall commoditie of Christes holye supper (whiche men now vngodlye call the masse) that the vertue and benefyte of Christes deathe as it is appoynted for the remission of his synnes, be sealed and fullye consented vnto in his conscience. And this ^{1. Cor. ii.} knowledge of Christes death, wyth the assurannce of the vertue, strengthe and power thereof in the harte, when right knowledge and assured fese of gods mercye are ioyned together, note what they kes geuyng, and too preache and teach vnto others those comodities of Christes death, that we know & feele in oure selues within our own worke

C. lii.

spirit

spirit and harte.

This I haue tarped longer then I thoughte in thys matter, because I would bringe my selfe and all others as muche as lyethe in mee, too feeble that knowledge and talke of vertue and vyce, of Goddes fauoure and of Gods punishmente, is not suffic-
 ent, and to bringe my selfe and all

men frome knowledge and talke, to
 it talke with feelinge, consentinge, and a full sur-
 out the fee- rendyng of oure selues vntoo the
 ling of gods profite and bauntage of the things
 frutefulle whiche we speake and knowe, or els
 working spi knowledge and speakinge please not
 rit is not of God, nor profit our selues, as Chyist
 God.

Math. 7

God, nor profit our selues, as Chyist
 sayth: Not every man that saith lord
 lord, shall enter in to the kingdome
 of heauen. Therfore did Dauid both
 know, speake, and feeble signed in his
 harte, the fauoure, healpe and assi-
 stance of God to be with him in too
 what troubles so ever he should fall,
 and in that feelinge sayde he woulde
 not fear. But it may fortune I haue
 so wrytten of vertue & vice to be kno-
 wen of in the mynde, spoke of with
 the

the mouth, and felte in the hart: that
 ye may iudge and fele in your selues,
 neuer to haue come to this perfectio.
 For this is out of doubt, he that hath
 gods loue and fear thus sealed in his
 hart, liueth in this life rather an An-
 gelicall life, then the life of a mortall
 mā: & yet it is euident by king Dauid
 in thys psalme, & by his. iiii. psalme,
 & in manye moze, that he was so sure
 & so wel ascertained of Gods presente
 helpe in his troubles, that he cared
 nothinge for death, or anye other ad-
 uersities y could happen. And doubt-
 lesse we perceaue by his psalmes in
 many places, that his faith was as
 stronge as Steele, and he trembled not
 nor doubted anye thinge, but was in
 maner without all kind of mistrust, &
 nothing troubled whatsoever he saw
 contrarie to gods promises, and he
 passed ouer the as thinges that could
 not once withdralve his cogitations
 fro the truth & verity of gods promi-
 ses which he beleued. As Abrahā like-
 wise did, he staggered not but w con-
 stancy of faith would haue killed his
 C. iiii. own son

Gene. 22

sonne, so stronge was his fayth. But as the gifte of fayeth is a treasure incomparable, thus to know and feele fayth too ouercome all daungers : so maketh it h hart of him that is sealed with suche a faith to feele the loyes & mirth vnspeakable. But as this faith is the gift of god & cometh only from him: so is it in him only to apoint the tyme when it shall come, and howe much and howe strongly it shall bee geuen at all tymes, whiche is not at all tyme lyke, but some tymes so stronge that notbyng can make the faythfull manne ascarde, no not death it selfe, and some tymes it is so strong that it maketh the man afflicted to bee contented too suffer, yea deathe it selfe rather then too offends God. But yet it is wyth much conflict, greate troubles, manye heauye and meruaylouse cogytations, and some tyme with suche a feare, as the man hath muche a doo to see, and feele in the later ende of his heauye conflict the victoꝝy and vpper hand of the temptation. And at an other time

tyme the Christian man shall fynde
 suche heauines, oppression of synne,
 and troubles, that he shall not feelee
 as muche (in manner) as one sparke
 of sayeth to comforte him selfe in the
 trouble of his mynde (as he thinketh)
 but that all the fouds and dreedefull
 assaults of desperacion haue theyr
 course thowre his conscience. No-
 thyng feeleth he, but his owne mind
 and pooze conscience so one too eate
 the other, that the conflicte is moze
 payne to him then death it selfe, hee
 vnderstandeth that god is hable to do
 all thinges, he confesseth wyth the
 knowledge of his mynde, and wyth
 his tonge in his headd that God is
 true and mercifull, he woulde haue
 his conscience and heart too agree
 thereunto and be quyet, but the con-
 science is prycked and oppzessed so
 muche wyth feare and doubtfuldes
 of Gods ire for synne, that he thinck-
 keth God can be mercifull vnto other
 but not vnto him. And thus doeth
 his knowledge for the tyme of temp-
 tation, rather trouble him then ease

The state of
 Gods chyl-
 dren beaten
 down with
 the sense &
 horroure of
 sin & dreede
 of gods iud-
 gementes

The cōforte
of the afflic-
ted eue whē
god semeth
to haue fors-
aken them.

him , because his harte doeth not or
rather can not consent vnto the know-
ledge : yet woulde he rather then his
lyfe , he could consent vnto god , loue
god , hate synne , and be Gods alio-
gether , althoughe he suffered for it
all the paynes of the worlde . I haue
known in many good men and ma-
ny good women this trouble and be-
uines of the spirite for the time , as
though God had cleane hyd him selfe
from the afflicted personne , and had
cleane forsaken him : yet at lengthe
the daye of lygbte frome aboue , and
the comfozte of the holpe spirit hath
appeared , that laye couered vnder
the velle and couert of bitter cogitaci-
ons of gods iust iudgements against
synne . Therfore seynge that faileth
at all tymes hath not lyke strengthe
in manne , I doe not speake too dys-
comfozte suche as at all tymes synne
not they sayeth as strange as Da-
uid dyd in this psalme . For I know
in the holpe Sayntes them selues it
was not alwayes lyke , but euen in
them

them as in others. And although we canne not compare wyth them in all thynges in the perfection of theyr sayeth, yet maye they compare themselves wyth vs in the weakenes of our sayeth, as ye maye see by the scripture.

In this psalm and in manye other, ye shall perceave that Dauid by the constancie and suertie he felte in the promises of God was so stronge, so ioyful, & comfortable in the myddest of all daungers and troubles of death, that he dyd not only contemne troubles and death, but also desired death, and to be dissolued out of this world; as S. Paul & others dyd. At an other tyme ye shall perceave hym too be stronge in sayeth, but not so ioyfull, nor yet the troubles so easie vnto him but that hee suffered greate battayle and conflict with his troubles, & of the cause of all troubles synne and transgression of Goddes lawes, as ye maye see in the iij. psalme, wher as he cryed oute and sayed: Lorde chastene mee not in thy fure, nor
pu

punish me in thy wrath: my soule
 is sore troubled, but how longe lord
 wylte thou differre healpe: And of
 suche troubled consciences wyth con-
 flictes, ye shall fynde often tymes
 in the booke of psalmes, and in the
 rest of Gods scriptures, yet shall ye
 fynd the end of the temptation to be
 ioyful and comfortable to the weake
 man that was so sore troubled. For
 althoughe God suffer a longe fyghte
 betwene his poore souldier and the
 devyll, yet he geueth the victorie to
 his seruaunte, as ye may see in king
 Dauid. When he cryed oute that
 bothe his bodye and soule was werto-
 ed wyth the crosse of Gods punish-
 mente, yet he sayed at the laste, *disce-
 dite a me operarij iniquitatis, quoniam exau-
 diuit dominus vocem fletus mei*, Depart
 from me ye woorkers of iniquitye,
 for the Lorde hath heard the voyce
 of my weepinge. And in other of his
 psalmes ye shall perceaue his saye: he
 moze weake, and his soule troubled
 wyth suche angnysh and sorowe,
 that it shall seme there is no conso-
 tion

psal. 6.

The. xxiii. psalme.

tion in his soule, nor anye shewe of
Gods carefulnes to wardes him. In
this state ye maye see hym in the. 13.
psalme, where as a manne in maner
destitute of al consolation, he maketh
his complaynte sayinge, howe longe
wylte thou forgette me? The same
maye ye reade also in the. 43. psalme,
where he sheweth that he, his moſte
iust cause, and the doctrine that hee
professed, was lyke altogether too
haue bene overcome, so that his spi- psal. 42. 43
rite was in manner all cōmfortles.
Then hee sayed too hys owne soule,
quare tristis es anima mea et quare cōturbas
me? Why art thou so heauy my soule
and whye doeste thou trouble mee?
Truste in the Lord &c. And in the. 42
psalme he setteth foorth wonderfull
lye the bytter syghte and sorrowfull
conflicte betwene hope and despera-
tion. Wherein he complayneth also
of his owne soule that was so much
discomforted, and byddeth it truste
in the lord. Of the whych two places
ye maye learne that no manne hadde
euer sayeth at all tymes lyke, but
som

The. xliii. psalme.

sometimes moze stronge, sometimes
moze weake, as it pleased God too
geue it. Let no man therfore despaire
although he find weakenes of faith,
for it shall make hym to humble him
selfe the moze, and too be the moze
diligent to praye to haue helpe when
he perceaueth his owne weakenesse,
and doubteles at lengthe the weake
manne by the stronge God shall be
broughte to this poynte, that he shal
in all troubles and aduersities saye
with the prophet, if I should go thro-
rowe the shadowe and daungers of
deathe, I woulde not feare what
troubles so ener happen. And he shew-
eth hys good assurance in the text
that foloweth, which is the syxt part
of this bolpe and blessed himne.

The .6. parte of the psalme.

Whereby the troubles of Gods
electe bee ouer-
come.

The texte.

For thou arte with me, thy rodde
and

An exposition vppon

and thy staffe comferte me, thou
shalte prepare a table before
mee agaynst them that
trouble me, thou hast
anoynted my heade
with oyle and my
cup shall be
full.

The explanation.

Singe thou art with mee, at
whose power & will all trou-
bles go and come, I doubt not
but to haue the victorie and ouerhand
of them, how many and dangerous
so euer they be, for thy rodde chasten-
eth me when I go astraye, and thy
staffe stayeth me when I should fall.
Two thinges most necessarye for me
(good lord) the one to call me frome
my fault and error, and the other to
keepe me in thy trathe and veritye.
What can be more blessed then to be
sustained and kepte from fallinge by
the staffe and strengthe of the moste
highest? And what can be more pro-
fitable then to be beaten wpth hye
mer

An exposition vppon

mercyfull rodde when we go astray:
For he chasteneth as many as he lo-
ueth, and beateth as manye as he
receaueth in too his holpe p[ro]fession.
Notwithstanding whiles we be here
in this life he fedeth vs with þ[is] swete
pastures of holsome herbas of his ho-
lye wo[or]de, vntyll we come too eter-
nall lyfe, and when we put of these
hodyes and come in too heauen and
knowe the blessed fruition and riches
of his kingedome, then shall we not
onelye be his sheepe, but also the
geastes of his encirelynge banket.
The whiche Lord thou settest before
al them that loue thee in this wo[or]ld,
and doest so anoynt and make gladd
oure myndes wyth thyne holpe spi-
rite that no aduersities no[er] troubles
can make vs so[er]e.

In thys sorte parte the p[ro]phet de-
clareth the olde saying emongs wise
menne, *non minor est virtus quam querere
paria tueri*. that is to saye, it is no lesse
masterye to keepe the thyng that is
wonne then it was to wyne it. Kinge

Da.

The .xxiii. psalme.

Dauid perceaueth righte well the same, and therefore as befoze in the psalme he sayed, the Lords turned his soule and ledde him in to the pleasant pastures where as vertue and iustice raygned, for his names sake, and not for anye righteousness of his owne: So sayeth he now that beinge broughte in too the pastures of truth, and in to the fauoure of the almightye, and accompted and taken for one of his sheepe, it is onely god that keepeth and mayntayneth him in same state, condicion, and grace. For he coulde not passe thozowe the troubles and shadowe of death (as he and all Gods electe people muste do) but onely by the assistance of God, and therefore he sayeth he passed thozowe all peryll, because he was wyth him.

Of this parte of the psalme we learne that al the strength of mā is vn- able too resist the troubles and persecutions of gods people, and that the grace and presence of god is able to defende his people and nothinge but it.

F. i.

There

Ephr. 6.

Therefore doeth Saynte Paul by the Ephesians be stronge throughte the Lord, and throughte the myght of his strengthe, for he sayeth that great and manye be our aduersaries, stronge and myghtye, whiche go aboute not onely to weaken vs, but also to overcome vs, and we of our selues haue no power to wythstand, wherefore he wylleth us to depende and staye onely vpon Gods strengthe.

1. Pet. 5.

And Saynte Peter also when he hath declared the force and malice of y^e deuyl, he wylleth vs to resist hym stronglye in sayeth. And Saynte

1. Joh 5

John sayeth that this is the victorie that overcome the world, euen our sayeth. And our sauoure Christ,

Math. 10.

when the tyme was come that he should departe out of the worlde corporallye, and perceaued howe maliciously and strongly the deuyl and the world were bent agaynst his disciples that he should leaue in the world as shepe amonges wolues, and to wylleth his poore flocke haue

agaynst suche meruaylous troubles
 he made his moſte holpe and effecti-
 ouſ prayer for them preſente and
 them in trouble, and likewiſe for vs
 that be now, and alſo in trouble in
 this ſorte: *Pater ſa. ictē ſerua eos per no-
 men tuum quos dedisti mihi. &c.* That is
 to ſaye, holpe father keepe them for
 thy names ſake whome thou haſt ge-
 uen me.

Hearc haſte euery one of goddes
 people ſuche learninge as teachethe
 that our helpe is onely in the name *psal. 120.*
 of the Lorde who made heauen and
 earth. And in this learninge he ſhall
 vnderſtande two neceſſarye leſſons.
 The fyrſt that none canne defend vs
 but God alone, who is our prote-
 ctour and none but hee. And by this
 learninge hee wyl be ware to aſke
 or ſeek helpe anye other where,
 ſaving of God, as we bee instructed
 by his holyc woordes. And here in
 wee honour hym, to knowe and
 confeſſe that there is none that canne

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ciously and strongly the deuill and the
world were bent agaynst his disci-
ples that he shoulde leaue in the world
as shepe amonges wolues, and how
lyttle strength his poore flocke had

agaynst suche meruaylous troubles
he made his moſte holpe and effecti-
ous prayer for them preſente and
them in trouble, and likewiſe for vs
that be now, and alſo in trouble in
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but God alone, who is our prote-
ctoure and none but hee. And by this
learnynge hee wyl be ware too aſke
or ſeek helpe anye other where,
ſaying of God, as we bee instructed
by hys holpe woordes. And herein
wee honour hym, to knowe and
confeſſe that there is none that canne

F. II.

pre

preserue, nor saue vs but hee alone.
 The other lesson is, that our conscy-
 ence vnderstandinge that God canne
 and wyl helpe vs, shal cause vs in al
 trouble to commende our selues vn-
 to him, and so more stronglye and
 patientlye beare and suffer all trou-
 bles and aduersities, beinge assured
 that we shall overcome them thow
 him, or elles be taken by them from
 this worlde, into a worlde where as
 is no trouble at all. So sayde this ho-
 lye prophet and kinge David, if I
 walke in the shadowe of death I wyl
 not feare, for thou art with me. Now
 in y he saith he wyl not feare, he mea-
 neth not that a man may se and suffer
 these perylls wythout all perilles
 (for then were a man rather a per-
 fecte spirit, then a mortall creature)
 but he meaneth the feare shall not o-
 uercome him. For Chyriste him selfe
 feared deathe, neyther is there anye
 man that shall suffer imprisonmente
 for Chyristes sake, but that he shall
 feele the paynes. Nevertheless gods
 pwyte shall geue strengthe to o beare
 them

Mat.:6.

The. xliii. psalme.

them, and also in Christe too overcome them. There is no manne that can haue sayeth but some tymes and vpon some occasion it maye be troubled and assaulted wyth mistrust: no manne suche charity, but that it may be, yea and is troubled wyth hatred: no manne suche patience but that it may at times fele impaciency: no manne suche verity but that it may be troubled wyth falshode. How be it in the people of God by Goddes healpe, the best overcometh the worst, and the vertue the synne. But in case the worst preuaile and overcome, the man of God is neuer quiet vntyll hee be restored vnto God agayne, and vnto the same vertues, that he losse by synne: as ye maye see in this king by manye of his psalmes, that he beleued and found God to defende him how so euer his state was, & therfore attributeth vnto him the whole victory & prayse of his deliuer aunce sayinge: Thou art wyth mee and dost overcome.

But nowe the prophete declareth
F. iii. howe

An exposition vppon

howe and by what meanes , God is
with him and doth belyuer him from
all troubles . And thys meanes of
Gods pzeſence and defence he open-
neth by dyuers allegories and trans-
lations , wonderfull meeete and apte
to expzeſſe the thinge that he woulde
ſhewe vntoo the worlde . The fyrſte
translation or allegorye he taketh of
the nature of a rod . The ſeconde of a
ſtaffe , and ſayeth they did comforte
him and defende him . The thyrde he
taketh of a table , whiche he ſayeth
the greate ſhephearde prepared be-
foze hys face agaynſte as manye as
troubled hym . The fourth he taketh
frome the nature of oyle , and of a
cuppe that was alwayes full , wher-
by hee was not onely ſatysfied ,
but alſo ioyfullye replenished in
all tymes , and all troubles what
ſo euer they were . By the rodde is
manye tymes in the ſcripture vnder-
ſtand the puniſhement and correcci-
on that God bleth , to call home a-
gayne , and to amende his electes
and

The. xliii. psalme.

and beloued people when they of-
fende hym. He punyssheth them and
yet killeth them not, he beateth them
vntyll they knowe theyr faultes, but
casteth them not away. As he sayed
to kynge Dauid, that when he dyed
his kingedome shoulde come vnto
one of his owne chyldren, and in
case hee wente astraye frome his
lawe, he woulde correcte hym with 2. regu. 7.
the rodde of other prynces, and with
the plagues of the sonnes of menne,
but my mercye (sayeth God) I wyl
not take frome hym as I dyd frome
Saule. Thys same manner of spea-
che maye ye reade also in his. lxxxii.
psalme, and in the prouerbes of his
sonne kynge Salomon ye haue the
same doctryne. Hee that wanteth
a harte muste haue his backe bea-
ten wyth a rodde. And in the same Prouer. 10
booke hee sayeth, he that sparcth
the rodde hateth the chylde. So
doeth kynge Dauid beare confesse
that it is a verie necessarye and
requysyte way, too keepe the sheepe
of

In exposition vppon

Prouer. 12.

psal. 119.

Psal. 2
Apoca. 12.

sheepe of God from perishing, to be chastened and corrected whan they were wanton and wyl not heare the voyce of theyr shephearde. And it is the parte of euery wyse Godly man, to loue thys correction and chastymente of the Lorde, as Salomon sayeth: he that loueth discipline and correction loueth knowledge, he that hateth to be rebuked is a foole. And kynge David saith, it is to my grete good and commodity that the Lorde chasteneth mee. This rod of correction, David sayth is one of the instruments and meanes, wherewithall god preserveth his shepe from strayinge. Nowe in the scripture sometime the rodde is taken not for a correction that amendeth a manne, but for the punishmente and utter destruction of manne, as David sayth of Chyiste: thou shalt breake them with an yron rod: and in the Apocalipse ye may see the same. But I wil speake of the metaphors and translacons none other wyse then I aunge doeth vse them in thys place for hys pur-

purpose.

The staffe whiche he speaketh of
in the scripture, is taken for streng-
the, power and dominion. Whiche
staffe is spoken of as ye maye see in
the booke of the kinges, howe the 4. regu. 18.
Embassadours and men of warre
sent from the king of the Assyrians to
Ezechias at Jerusalem, called the
strength and power of the Egyptians,
and also of the almighty god, a staffe
of reede and a broken weapon, not a-
ble to withstand the king of the assy-
rians, and of suche maner of speache
ye maye reade manye tymes in the
prophets. But in this place David
confesseth that the staffe of the Lord,
that is to saye Goddes power, is so
stronge that nothinge is hable to o-
uercome it, his wisdom is suche,
that no man can make it foolysnes,
his truthe is so true that no man can
make it false, his promyse is so cer-
tayn and sure that no man can cause
him too breake or alter it, his loue
is so constant that no man can with-
draw it, his providence is so wise that

Isa. 10. 14.

28. 39.

Ezech. 29.

A

F. b.

no

An exposition vppon

**no manne canne beguyle hym , hys
care is so greate for his flocke , that
they canne wante nothinge, his fold
is so stronge that no beaste canne
bzeake it , he letteth his sheepe so in
and oute that no manne can disceane
hym , hee hathe suche a care of all
as he neglecteth not one , hee so lo-
ueth the one that he hateth not the
other , he so teacheth all as none is
lefte ignoraunte , hee so calleth one
as all shoulde bee aduertysed , he so
chastiseth the one as all shoulde be-
ware , hee so receaueth the one as all
shoulde take hope and consolatyon,
he so pzeferueth the one as all the reast
maye bee assured , he bleth his staffe
and foze too comfozte one kynge
Dauid (as hee sayeth thy rodde and
thy staffe they comfozte me) as all
other shoulde assure them selues too
be safe vnder hys pztectyon. In this
metaphoze and translation , vnder
the name of a staffe , kynge Dauid
hath declared the power of God too
be suche , that in case he should passe
by**

by and thowse thousandes of perill-
les, he woulde not care, for Godde
is wyth hym wyth hys rodde and
staffe.

Then hee setteth the
thyde allegorie, and expreſſeth
an other meanes, whiche God
seth for the defence and consolation
of hys poore shepe, and saith that god
hathe prepared a table in hys syghte
agaynst all those that trouble hym.
By the name of a table, he setteth
foorth the famylare and (in ma-
ner) fellowelyke loue, that the God
omnipotent hathe towarde hys
shepe, wyth whome he bseth not
onely frendshyppe, but also, fa-
milyaritye, and bydaynethe not
beinge the kyng of kynges, too ad-
mytte and receaue vntoo hys table,
byle and beggarlye synners, scab-
bed and rotten shepe. That frendshyp
and familyaritye is maruaylously
set forth in this, that hee made a ta-
ble for Dauid: as though Dauid had
sayde hepe.

The frend-
shyp and fa-
miliarity of
god the hea-
venly shepe
hearde to-
wardes his
sayde shepe.

Exposition vpon

sayd who is he that can hurt me, who
the Lord of lords doth not only loue
mee but admytteth me to be alway
s familiarlye in his companye. The
same maner of speach is vsed of king
David towards Hiphthoseth Jona
thas sonne, when he sayde he should
not onelye haue the feeldes agayne
of Saule hys grandfather, but
also be entertayned at hys owne ta
ble, that is to saye vsed frendely, ho
nourablye, and familiarlye. This
worde table is diuerslye otherwayes
taken many tymes in the scripture,
but in this place it is nearest too the
mynde of kinge David, to take it in
this signification that I haue noted:
And oure sauloure Christe taketh it
in the same signification, in Sainte
Lukes gospell where he sayeth, his
disciples shall eate wyth him at hys
table in the kingdome of god.

The fourth meanes that the bea
uenlye shephearde bleth in keepinge
of his shepe, the prophete setteth
foorth vnder the name of oyle and a
full cuppe. In the word of God these
wordes

2. regu. 9.

wordes haue also comfortable significations and meanings extendinge to Dauids purpose. Isaac when hee had geuen the blessinge frome Esau to Jacob, sayde to Jacob, God shall geue the of the dewe frome heauen, and from the frutefull ground thou shalt haue abundaunce of corne, of **Gene. 27.** wyne, and oyle &c. By the whyche blessinge he meane that Jacob shuld lacke nothinge too serue his needes, and to make him merke. And if wee take David that he meaneth by oyle, as Isaac did, that at the Lordes table was all plente, myghte and solace, we take him not amysse, for so many tymes oyle is taken for consolation and ioy in the scripture. When Christe had purged the hurte mans woundes first with smartinge wine, he afterwarde put in to them swete oyle to ease the smarte and sharpenes of the wine. And so likewise saith our **Luc. 10** sauoure Christe to Simon the Pharisee that gaue him meate enoughe to his dinner but gaue him no mirth: **Hyence I came in too thy house thou ga**

Luc. 7.]

Psal. 45.

gaveſt me no water for my feete, nor
oyle for my headde, this poore wo-
man neuer ceaſed to waſhe my feete
wyth the teares of her eyes, and too
anoynte them wyth oyle. But in
manye psalmes kinge Dauid bleſſeth
this worde oyle too ſignifie the holy
ghoſt, as when he ſpeaketh of our
Sauloure Chriſte: Thou haſte lo-
ued iuſtice and hated iniquitye, ther-
fore haſte God anoynted thee wyth
the oyle of ioye aboue thy fellows.
And this oyle is not y materiall oyle
that kings and pꝛeſtes wer anoynted
withal in the olde tyme of the law, of
whoſe coſeccon we reade in the booke
of the Leviticus: but this is the oyle by
whoſe efficacy, ſtrength, and power
all thinges were made, that is to ſay
the holy ghōſt: And in his. 89. psalme
he ſpeaketh of oyle in the ſame ſigni-
fication. Therefore I take kinge Da-
uid here, when he ſayeth God hath
anoynted his headde with oyle, that
God hath illuminated bys ſpiryte
with the holye ghōſt. And ſo is this
place taken of godlye men, his headde
td

taken for his mynde, and oyle for the
holpe ghost. And as oyle nourisheth
lyghte mytigateth labours and pain-
nes, and exhilarateth the counte-
naunce: so doth the holpe ghost nou-
rish the lighte and knowledge of the
mynde, replenisheth it with goddes
giftes, and reioyseth the hart. Ther-
fore the holpe ghost is called the oyle
of myrth and consolation. And this
consolation cometh vnto kinge Da-
uid, and to all gods liuely members,
by the meanes of Christe, as Saincte
Peter saith: we be people chosen and
a princely p[re]stehode &c. By the word
cuppe in this verse he meaneth that
hee is fullye instructed in all Godlye
knowledge, too liue vertuouslye
and Godlye for the tyme of his mo[r]-
tall life, and so is the cup in the scrip-
ture take[n] for any thing that can hap-
pen vnto vs, whether it be aduersitye
or prosperitey, for they be called cups:
As Christe sayde of his deathe, fa-
ther if it bee possyble take this cuppe
fro me. And Dauid in the. 109 psalme
bleth

The worke
of the holpe
ghost in the
harts of the
faithfull.

1. Pet. 2.

Matt. 26

bleth it for mans prosperity in God:
 The Lord (sayeth he) is the portion
 of myne inheritance, and of my cup.
 And therein he speaketh in the name
 of Christe, whose inheritance is the
 whole number of the sayethfull, and
 sayth, that his inheritance which is
 the church, by Gods appoyntment
 is blessed and happye, for no aduer-
 sitye can destroye it. This is meante
 by, Davids wordes, the rodde, the
 staffe, the table, the oyle, and the
 cupe, and he vseth all these wordes
 to declare the carefulnes, loue, and
 defence of God towards miserable
 man. And he coulde the better speake
 thereof vnto others, because he had
 so manye tymes fealte, and had ex-
 perience that God was both stronge
 and sayethfull towards hym in all
 tyme of daunger and aduersity.

And here is to be noted that the dan-
 gers that man is subiect vnto in this
 lyfe, be not alone suche as heretofore
 kinge David hath made mencion of,
 as sickenes, treason, sedicion, warre,
 pouertye, banishment, and the death
 of

The .xxiii. psalme.

of the bodge, but he fealte also (as e-
uerie man of god shall feele and per-
ceave) that there be greater periles
and daungers that man standeth in
leopardye of, then these be, by occa-
sion of synne, the mother of all mans
aduersity. Synne bzingeth a manne ^{What synne}
in to the displeasure and indignation ^{bryngeth a}
of god, & indignation of god bzingeth ^{man vnto}
a man in to & hatred of god, & hatred
of god bzingeth a mā in to despaire &
doubtfulnes of gods sozgeuenes, dys-
paire bzingeth a mā in to euerlasting
pain, & euerlasting payne continueth
and punisheth the damned creature
wyth fier neuer to be quenched, wyth
Gods anger and displeasure whiche
can not be reconciled noz pacified.

These be the troubles of all trou-
bles, and sorowes of all sorowes,
as oure sauieure Chyist declareth in
his most beauenlye prayer in Saynt **Job. 17.**
John: Non rogo vt tollas eos e mundo. sed
vt serues eos a malo. What is to saye, I
do not (sayeth Chyiste to his beauen-
lye father) praye that thou shouldest
take those that I praye for out of the
G. i. woordes

The .xliii. psalme.

It is not ex-
pediente
we be with-
out trou-
bles lest we
seke our sel-
ues and for
get God.

would, but that thou preserve them
from evil. And in this prayer he hath
wonderfullie taughte us that a chris-
tian man is subject to two troubles,
one of the bodye, and an other of the
soule, one of the world and an of the
deuyll. As for the troubles of the
world he saith, it is not so expedient,
that christian men be deliuered from
the least in idleness we should seke our
selues, and not god, as the children of
Israell dyd: but this he knewe was
most necessarie, that the father should
preserve us in the myddes of these
troubles with his helpe, from all sin,
and transgression of his holy lawes,
and thus he assured his disciples of,
and all other that put their truste in
hym: not that they should in this
life be preserved and kept from trou-
bles and aduersities, but that the hea-
uenlye father should alwayes geue
vnto his, such strength and vertue as
gagnt all the enemyes of God and
mannes saluation, that they should
not be overcome wyth troubles, that
put theyr truste in hym. For God

safe

An exposition vppon

suffereth and appointeth his to fight
and make warre with synne, and
wyth all troubles and sorowes that
synne byngethe wyth it: but God
will neuer permitte his, to be dead-
lye and mortallye wounded. It is
therefore expediente that man knowe
who be his greatest foes, and doe
worke most daunger.

There be diuers psalmes, wher-
in he setteth forth the perryll that
he was in, as well in his bodye as
in his soule. As when he complay-
neth of his banishment amonges
not onelye cruell people, but also
vngodlye, that soughte too take
bothe his mortall lyfe frome hym,
and also his relygion and trust that
he hadde in Goddes worde. Where-
fore he compareth them too the **War. psal. 120.**
taryans and Arabians, men with-
oute pyttie and relygion. And the
lyke doeth hee afterwarde in an
other psalme, where as geuynge
thanks for his deliuerie, hee say-
eth that synners trode vppon his

Call,

back

psal. 129.

backe, and manye tymes warred a-
gainst him, & he shuld haue bene ouer-
thzowen if god had not holpen him.
Wherein he speaketh not onely of
battayle wth the sword agaynst the
bodie, but also of heresye and false
doctrine agaynst the soule. As ye
maye see how Senacharib and Iulius
the apostata, two emperours, fou-
ght against the people of god, not on-
ly to take from them theyr liues: but
also theyr religion and true honou-
ringe of god. And of all battayls that
is the cruellst, and of all enemies the
p2incipall, that would take the soule
of man from gods worde and b2ringe
it to the word of man. And that perse-
cution & trouble openly against gods
word continued manye yeares, vntyl
Ch2iste was p2eached abzoade, and
p2inces made ch2istians. When thou-
ght the deuyl his kingdome to haue
ben ouerthzowen, and ch2istian men
might liue in Ch2istes religion with-
oute any trouble or warre for religi-
on. How be it at length for sinne, the
deuyl entred by subtyll meanes, not
only

54

The. xxiii psalme.

onelye to corrupte true religion, but also persecuted the true professours thereof vnder the name of true religion, and therein vsed a meruailous policie and crafte by men that walked inordinately amonges the christians them selues. From whose companies, sectes and conuersation, S. Paul wylled vs to refrayne by these 2. Thes. 3. wordes: we commaunde you brethren in the name of our lord Iesus Christ, that ye refrayne from euery one that is accompted a brother, that vseth him selfe inordinately, and not accordinge too the institution he receaued of vs. And because ye haue not taken heed of this holy commaundement, and kepte your selues from danger and peryll of heresye, synne, ydolatrie, and superstition, by the rod and staffe of god, nor haue not eaten your meate of religion at Gods table, nor youre myndes haue bene anoynted wyth the holye ghoste, (as Dauid in this psalme sayeth that hee was against all troubles by these meanes defended and maynetayned, that no

C. lll. peryll

An exposition vpon

peril of the body by y^e sword, nor per-
ryll of the soule by false doctrine cold
hurte hym) therefore marke a litle,
& see the daungers that haue hurted
both you & youre conscience also, not
lyke to be healed (as farre as y^e canne
see) but moze hurt hereafter. For the
way to heale a man is to expulse and
put away sicknesse, and not to in-
crease and contynue the syckenesse.
From whome thincke ye that sainte
Paul comaunded you to refrayne in
the name of oure Lord Jesus Christ?
He sayeth from hym that behaueth
self inordinately. Who is that think
ye? Saynte Paule sayeth, he that
ruleth not hym selfe after the rule
and institution that hes hym selfe
hadde taughte the Thessalonians.
So that we must refrayne then from
all suche, as conforme not them sel-
ues too the institution of Saynte
Paule, yea althoughe he be an An-
gell from heauen.

Gala. i.

This departure frome suche as
haue ruled and put foozthe erreures
and

and lyes, is not newe, but hath bene
 used in Englands of Englishe men
 moze then . 20 . yeares synse we de-
 parted frome the sea of Rome for the
 ambition of the Romishe bishoppes
 that transgressed both this ordinance
 of saint Paul and also of Christ. Of
 the which deadly and pestilente am-
 bition, the prophet Ezechiel proph- Ezech. 34.
 sied, & so did also S. Paul, if prophetic. Act. 20.
 es by god and commaundementes by
 his holye Apostles had anye thinge
 preuayled in oure dull and naughty
 hartes. Reade the places and see
 youre selues what is spoken of suche
 a wicked shepeheard. I do put you in
 mynd of this wicked sea, because I do
 see that contrary to the word of God,
 contrarie to the lawes of the realme
 moste Godlye againste the popes su-
 premarie, agaynste all oure othes
 that be Englishe men, and agaynst
 all the olde Godlye writers: This
 Antichrist and member of the deuyl,
 is not vnlke to haue the regymente
 of youre soules agayne, whiche God
 C. iiii. for

An exposition vppon

foz bpd. I do exhozte all men therfoze to beware of him as of one that came noughtely to suche vsurped auctorite, and whose auctorite is not onely the trouble of all Chzistian realmes and p2inces, but also of all chzistian soules. And as he hath bene alwayes a trouble vnto the one, so hath he bene a destruction to the other: as I wyl a lyttle declare vnto you, that ye may knowe him the better, and so by the rodde and staffe of gods wo2d, defend your selues from him.

**The greke church fo2 this ambition of the Romysh bishop, seperated her selfe frome the churche of Rome, and woulde not haue to do with her. Fo2 after that the grekes knew, that the bishops of Rome, meante to take from them their liberties, they wold not indure it: yet dyd the Romish bishops alwayes, to come to the supremacy, pycke quarrelles and matters to fall out vppon, fyrst with the clargye and then with the laity. Platina writeth howe Pius bishop of Rome being deceaued by one Hermes a vs-
rye**

the euill man, began a new order about the keepinge of Easter daye, and altered the tyme y^e the Apostles and they^{re} disciples vsed vntyll Pius daies, which was to celebrate and kepe the date of the resurrection of our saviour Christe the. 14. Moone of the first moneth, which is with the Jewes our march. And althoughe it be wel done to kepe it vpon the sonday, yet was this an horrible presumption vpon so light a cause, to excommunicate the greeke church, and to make diuision where befoze was vnion. It came too passe in Victor's tyme the first, whiche was aboute the yeare of our Lorde. 200. and in the time of Irenaeus the bishoppe of Lugdune the disciple of John the Euangelist, this Victor woulde haue condemned the greke church, and proceeded with excommunication agaynst it, had not Irenaeus letted it: yet was it the elder church, and hadde continued in the doctrine of the Apostles, fro Christs tyme, and had John the Euangelist amonges them for the space of. 68.

C. v.

years

An exposition vppon

yeares after Chyistes ascension. And notwithstandinge the greke church was the elder church: yet they tooke the Romayne church to be equall with them, according to the doctrine of Chyiste and his Apostles, and also accordinge too the decree that was made in the general councel at Nice. And the greke church neuer contended wth the Romyshe church for the supzematye, vntyll a pꝛoude and arrogante moncke that sayned humylitye, was pꝛeferred to be bishop of Constantinople, whyshe came to suche arrogancye of spyzite, that hee woulde haue bene taken for the vniuersall headd of the church: whyshe was a verye marke too knowe that he was of Antichyiste and not of Chyist, as gregorye the greate wryteth to Constancia the Emperesse, & at length this pꝛoud monke at a synode kept at Constantinople, created himselfe the vniuersall head of þ church. Although befoze his time, one Pēna, and other Archbischoppes of Constā-
tis

Antoninus
histoꝛ. tit. 13
3.23.13.

57
 cinople, for y^e dignity of the imperial
 state being ther, wer called vniuersal
 Patriarks: yet y^e was by name alone,
 and withoute erecution of autoritie
 in any forrayne bishopricke or chur-
 che. But such was the ambition of
 theese bishops that walked (as fainct
 Paul saith) inordinatly, y^e they wold
 haue the head and p^rincipality of re-
 ligion & of the church, at Constanti-
 nople, because there was the heade &
 p^rincipality of the worldly kingdō,
 & so they began betime to confound y^e
 ciuyl policy, with the polly of y^e chur-
 che, vntill they brought them selues
 not only to be heads of y^e church, but
 also lordes of al Emperours & kings,
 and at the last of God & gods worde:
 as ruthfullye it appeareth in mens
 conscience at this p^resent day, which
 abhominatō & p^ride, Pelagious y^e
 second bishop of Rome bothe spake &
 wrote against, & wold that he no^t any Distinc. 99.
 man els shuld haue the name of a ge- nullus.
 nerall bishop. And S. Grego^ry doth
 confirme the same godlye sentence of Antoninus
 his p^redecessour Pelagius & woulde titu. 12. ca. 25.
 not

Interposition vppon

not when he was commaunded by the Emperour, whome John the bishop had abused, take the Archbischoppe of Constantynople for the vniuersall heade, nor condescend vnto the Emperours commaundemēt, and wrote to the Emperesse that it was contrary to the ordinaunce of Christe and hys Apostles, and contrarye to the councel of Nice. He sayed also that such new arrogancy was a very tokē y the time of Antichriste dwelue nighe. And Gregoꝝ did not only write and speake against this arrogancy and pride, but suffered also great daunger (as Platina writeth) and so did all Rome by the Lombards that Mauricius the Emperoure made to beseege Rome, because Gregoꝝ refused too obey the Archbischoppe of Constantinoble, as the head of the church.

But although Pelagius, Gregoꝝ, and other godly men, detested and abhorred this wicked arrogancye to be the vniuersall head of the church: yet the byshop of Rauenna, beganne amonges the Latyns too prepare the way

waye to Antichrist, as Paulus diaco. De gestis
 nus sayeth, and separated him selfe longobard.
 frome the societie of other churches, lib. 3. cap. 12.
 to the entent he mighte come too be a
 head him selfe. But what at lengthe
 came of it Platina writeth. And with In Leon. 3
 in a shorte tyme after, Boniface the
 thirde beinge the bishop of Rome, a-
 boute the year of our lord. 607, who
 as the Emperour iudged him to bee
 head of the church, against both the
 bishop of Constantinople, and also of
 Rauenna, and suche a sentence was
 meete for such an arbitoure. Whocas
 was a wicked man, a couetous man,
 an adulterer, and a traiterous mur- Platina in
 derer of his lord and master Mauri. bonifac. 3
 cius: and this man to make god and
 the Romains amends, gaue sentence Paulus dio
 that the bishop of Rome shuld be the conus de ge
 stis Long.
 vniuersall heade of the church. But lib. 4. cap. 11
 heare was contempned the sentence
 and doctrine of Christe and his Apo-
 stles, and also the decrees of the holy
 counsell of Nice. And no meruayle,
 for they condemned bothe parties of
 arrogancy and vsurpacion, and not
 only

The. xliii. psalme.

only these counsels, but all other for
many years, whiche decreed that
although one seate was named be-
fore the other, yet the bishoppe of the
principall seate shoulde not bee the
cheefest p[re]late, or heade of the rest,
but onely he shoulde be called the bi-
shoppe of the cheefest seate. And how

De simplici
tate clericor-
um.

much it is against S. Ciprian, they
maye see that wyl reade his wo[r]ks,
and also agaynst S. Jerome. But
what law can rule wickednes?

This wicked sea contended styll
after Iohannes hadde given sentence
with it for the sup[re]macye, yet were
the bishoppes of Rome alwaies sub-
iecte to the Emperours, as well of
Constantynople as of Fraunce, for
the tyme of theyr raygne: yea. 400
yeares and odde after the iudgement
of Iohannes, they were in this obedy-
ence, and were made by the Empe-
rours, untill the tyme of Gregoary
the. vii, who in the tyme of greate
sedicion translated the Emppre in to
Germanye, and neuer bled turys-
dictio

59
diction in Emperours, nor kinges,
nor yet in the Citysens of Rome, but
onely desired to haue all byshoppes
causes too be discerned by the sea of
Rome, yet coulde not obtayne so
much at those dayes: as it appea-
reth by the councell of Aphrike, wher
as Boniface the firste coulde not ob-
tayne wyth crafte, nor wyth bys ly-
es that he made of the Cannons de-
creed in the councell of Nyece, to haue
causes deferred to the sea of Rome.

And as for thys name Pope was a
generall name to all byshoppes, as
it appeareth in the Epistles of Cipri-
an, Jerome, Augustine, and of other
old byshoppes and doctours, whiche
were more holy and better learned,
then these later ambitious and glo-
ryouse ennemyes of Christ and Chri-
stes church. Reade the texte. Dis-
tinct. 50. C. De eo tamen &c. Absit.
And there shall yee see that the
cleargye of Rome in theyr letters
called Ciprian pope, and Clodorus
the

To be called
Pope was
at the firste
generall to
all bishops.

An exposition vppon

Histor. li. 2
Capi. 27 the kinge of Fraunce named the byshop of Rome as he did other bishops, a bishoppe.

Gala. 2.

Conc. nicene
Capi. 6

This was the state of the primitive church, which was both neare vnto Christ in time, & like vnto him in doctrine, and kept S. Pauls equality, wher as he saith he was appointed amongs the gentiles as Peter was amongs the Jewes. And although the bishops in the time of Constantine & great obtayned that amonges bishops there should be some that shoulde be called Archebishops & metropolitans: yet all they wer not instituted to be heads generally of the church, but too the ende they shoulde take more paynes, to see the church well ordered and instructed, and yet this preeminence was at the liberty and discretion of princes, and not alwayes bounde vnto one place and one sorte of prelates, as the wickednes of our tyme beleueth: as ye maye see in the councilles of Calcedon and Aphyke. So that it is manifest this superiour preeminence is not of Gods lawes,
but

but of mannes, instituted for a ci-
 uil policie: and so was the church
 of Constantynople equall wth the
 church of Rome. And in our daies
 Erasmus Roterodame w^{ryteth} and
 sayeth, this name to be highe bishop
 of the world was not knowe too the
 olde church: but thys was bled that
 bishops were all called byghe p^{re}po-
 sites, and that name gaue Urbane
 the fyrst vnto al bishops, as it is w^{rit}
 ten in *Distinct 59, cap. Si officia. anno.*
Do. 116. But as for one to be headde
 of all, it was not admitted. And the
 Greeke church dyd neuer agree too
 thys wycked sup^{re}macie, nor obeyd
 it, vntyll the yere of our L^{ord}. 1202,
 compelled thereunto by one Balde-
 wyne that brought the French men
 by the helpe of the venetians vntoo
 Constantynople, to restore one Alexius
 vnto the Empire, vpon this condicio
 that he shuld subdue the greke church
 to the church of Rome. But this came
 to passe, that the pope neuer after he
 hadde gotten by almes and helpe of
 p^{ri}nces to be ouer them, passed one

forte for the Emperoure of Constantinople farther then hee scrved his turne. So that ye maye see both his beginnyng and proceedings to be of the deuill, which if ye kill not with the staffe of Gods worde, and beate him frome your conscience, he wylt double kill youre soules.

Now within 150 yeares after Phocas had made the bishoppe of Rome heade of the church, the bishoppe of Rome contemned the Emperour of Constantinople, & deuised to bringe the Empire in to Fraunce, and too geue the kinge of Fraunce the same autoritye ouer the bishop of Rome as befoze the Emperour had, as it appeareth in Charles the great and his successors a longe time: and yet was the bishop of Rome vnder the princes & not (as he is now) an idoll exempt from all order and obedience. For princes made the bishops of Rome, & al other bishops within theyr realmes and so continued the makynge of the pope in the Emperours autority, vntyl it was about

aboute the ycare of oure Lord. 1110.
 After that Henrye the fyfte beinge
 soze molested by sedytion moued a-
 gaynst him by the pope Paschalys
 the second, was constrained at length
 to surrender hys autozity vnto him,
 who turned y face of his bishoprik in
 to manifest warres. What folowed
 when the pope was thus free, and li-
 ned withoute obedience too the Chri-
 stian magistrates, I wyl not in this
 treatise make mention, but put you
 in remembraunce that for certaynty
 there folowed such trouble emonges
 christian princes, as neuer was be-
 fore, as it is to be sene bi the doing of
 the wicked man Gregoꝛye the .viij.
 who toke then vpon him to haue au-
 rity to vse two swoꝛdes, the spiritual
 and the tempozall, in so muche that
 Henrye the fourthe was compelled
 62. tymes to make warre in his lyfe,
 by the meanes of the byshoppe of
 Rome. And as it is wytten, thys
 wycked byshoppe spyled vpe the
 Emperoures owne brother in lawe
 Radulphus the Duke of Gloucestre
 H. ii.

He meas-
 neth here au-
 thoritye to e-
 lect bisshops
 and to haue
 power of
 bothe swoꝛ-
 des

Alberus
 crantzias ee
 clestiaf his
 1102. li. 6.

to

An exposition vppon

to ware agaynste him, and sent him
a crown of gold with this verse gra-
ued in it, *Petra dedit petro petrus diadema*
Radulpho. That is to say, Christ gaue
the Empire too Peter, Peter geueth
it to Radulphe, meaning that Christ
had geuen the Empire worldelye too
the bishop of Rome, and he gaue it
to Radulphe. We maye see what a
roode the Emperours made for their
owne taylor. For after they had made
the bishoppe of Rome headdes of the
church, the bishops made them selues
shortelye after the headees of Empe-
roures and kinges. A iuste plague of
God for all them that wyll exalte
such to rule, as God sayde should be
ruled.

These bishops be not onely proude,
but also vnthackfull. For where as
all the worlde knowethe the bishops
autorite to come frome the Empe-
roure in worldelye thinges and not
frome God, but agaynste God: this
monster Gregoꝝye the seventh sayed
that Christ gaue hym the Empire of
Rome and he geueth it to the Duke
of

Abbas vs-
pergensis in
suo chroni-
co.

of Swenia Radulphe too kyll his
good brother Henrpe the fourth. He
that wyl knowe moze of thys wyck-
ked man, & of his bzethzen bishops of
Rome let him reade Beno the cardi-
nall that wryteth in his hystory of the
popes, that he saw, of John 20. bene-
dict 9. Siluester 3. Gregoꝝ 6. Leo 9. A-
lexander 2. But in his olde dayes he
saw and wryteth horrible & execrable
thinges of Gregoꝝ the . vii. Yet
was England free from this beast of
Rome then, in respect of that it was
befoze the idoll was expulsed in king
Henry the. viii. time. But Alexander
the third, neuer rested to moue men to
sedition, vntyll suche tyme as kinge
Henry the seventh was contented
to be vnder him as other were. And
all thys suffered England foꝝ Tho-
mas Becket the popes martyꝝ.

Platina in
Alex. 3.

When they were crepte vp in to
this high autoritie, all theyꝝ owne
creatures bishops of their secte, Car-
dinalles, pꝛiestes, monkes, and fraters,
could neuer be contented too be
vnder the obedience of the pꝛinces,

W. iii.

and

An exposition vppon

and to save the truthe princes durste
not (in maner) require it, for thei were
in daunger of goodes & life. And the
Emperoure Henry the scuenith was
poysoned by a monke, that poysoned
the idol of the masse, both a god and
minister meets to poyson manne, and
both of the popes making. And what
conscience dyd they make of this
thinke ye? Doubtlesse none at all, for
the pope sayeth and so doeth all his
children that he canne dyspence, and
absolue them selues and all manne
frome what othes so ever they have
made to God or manne. This ene-
mye wyth his false doctrine is to be
resisted and overcome by the word
of God, or els he wyll destroye both
bodye and soule. Therefore against
all his craftes and abhominations,
we muste have the rodde, the staffe,
the table, the cyle, and the cuppe
that David speaketh of in a readines
to defende our selues wyth all. Now
followeth the laste parte of this holy
hymne.

The

The .7. parte of the psalme.

**What the ende of Goddes trou-
bled people shall be.**

The texte,

**Thy louinge kindnes shall folowe
me all the dayes of my life, and I
wyl dwel in the house of the
Lorde for euer.**

The explanation

**I wyl in the myddes of all trou-
bles be strange & of good chere,
for I am assured that thy mercie
and goodnes wyl neuer forsake me,
but wyl continuallye preserve me
in al dangers of this life, and when
I shall departe from this bodily life,
thy mercie wyl brynge me in too
that house of thyne eternall ioyes,
where as I shall lyue wyth the in e-
uerlastinge felicity.**

**Of this parte we learne that the
dangers of this lyfe be no more the
God can and wyl put frome vs, or
preserve vs in them when they come
vnto vs without danger: also that I**

Ps. llii.

trou

An exposition vppon

troubles of thys worlde be not per-
petuall no2 damnable for euer, but
that they be for a tyme onely sente
frome God to exercise and proue our
fayeth and pacyence: at the last wee
learne that the troubles beyng en-
ded, we begynne and shall continue
for euer in endles pleasure and con-
solation, as Dauid shewethe at the
ende of his psalme. So doeth Chyſte
make an end with his dysciples whe
hee hath commytted them for the
tyme of thys lyfe, too the tynion of
the heauenlye father, whyles hee is
bodyley absente: he sayeth at leng-
the they shall bee where he is hym
selfe in heauen for euer. For in this
lyfe, all be it the saythfulles of God
haue consolation in Gods promyses,
yet is their Joye verye darke and ob-
scure by reasonne of troubles both
wythoute and wythin, outwarde-
lye by persecuttion, inwardelye by
temptation. Therefore Chyſte de-
syreth bys father too leade and
conducte bys church in truthe and
verie

bestye whyles it is beere in fyghte
and persecution wyth the deuyll, vntill
it come too a perfecte and abso-
lute consolation, where as no trou-
ble maye moleste it. For then and
not befoze (too what perfection so e-
uer we come) shall we be satisfyed,
as Dauid sayeth. The plenty- **psal. 116**
fulnes of pleasure and ioye is in the
syghte and contemplation of thes O
Lorde. For then shall the mynde of
manne fullye be satisfyed, when he
beynge presente, maye presentelye
behoude the gloriouse maiestye of **1. Cor. 13**
God: for God hathe then all ioyes
presente to him that is presente with
him, and then manne knoweth God
as hee is known of God. Theese
ioyes in the ende of troubles, shoulde
geue the troubled manne the moze
cozage too beare troubles paciente-
lye, and be perswaded (as Sayucte
Paule teacheth) that the troubles of **Rom. 8**
this presente lyfe, be not woortbye
of the ioyes too come, whiche shall
be reuealed too vs when Christe co-
meth

An exposition vpon
meth too iudge the guycke and the
deadde, too whome wyth the fa-
ther and the holye ghoſte be
al honoure and prayſe
worlde wythoute
ende. A.

men.

FINIS.

An apologye

made by the reuerende fa-
ther and constante Martyr of
Christe John Hooper late Bishop of
Glouceter and Worcester againste the
vntrue and sclaunderous report that
he should be a maintainer and enco-
rager of suche as cursed the Quenes
highbnes that then was Quene Ma-
rye. Wherein thou shalt see this

Godly mannes innocency and
modest behauiour, and the
falshode and subtilty of
the aduersaries of
gods truth.

Wewelye set forth and allowed accor-
dinge to the order appoynted in the
Quenes Maiestyes iniunc-
tions.

Anno. 1562.



PR